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WITH THE WORLD'S PEOPLE



AN ACCOUNT OF THE ETHNIC ORIGIN, PRIMITIVE ESTATE, EARLY MIGRATIONS, SOCIAL EVOLUTION, AND PRESENT CONDITIONS AND PROMISE OF THE PRINCIPAL FAMILIES OF MEN

TOGETHER WITH A PRELIMINARY INQUIRY ON THE
TIME, PLACE AND MANNER OF THE BEGINNING

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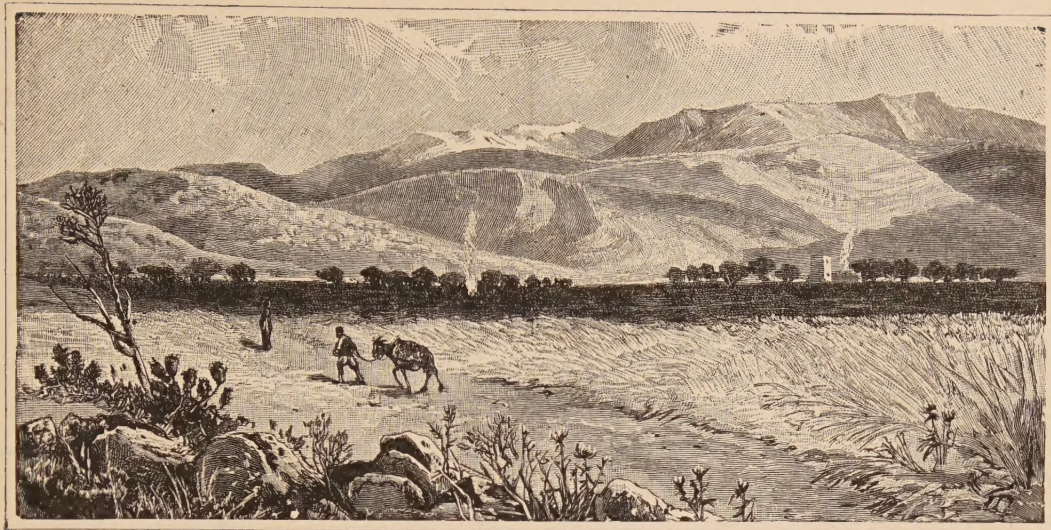
PROFUSELY ILLUSTRATED WITH COLORED PLATES, RACE MAPS
AND CHARTS, TYPE PICTURES, SKETCHES, AND DIAGRAMS



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BOOK XV.—THE HEBREWS.

CHAPTER CV.—EVOLUTION OF THE EBERITES.



WE have thus given a brief outline of the character and promise of the Aramæan, or northern, branch of the Semitic peoples. The middle branch is known by the name of *Hebraic*. The word at once suggests the well-known traditional, perhaps we should say historical, origin of the race. The Eberites, or Heberites, as the term signifies, came from beyond the river; that is, out of Aram, or Mesopotamia. The

The Eberite and his descendants.

name of the head of this division of the Semites was Eber, or Heber. The Book of Genesis declares that the Shemite was "the father of all the children of Eber." Eber is made to be the grandson of Arphaxad. By this we are to understand that the Eberites were, according to the traditional knowledge of the age, the right-line descendants of the Arphaxad tribes. Eber is made to be the progenitor of the Pelegites and the Joktanians.

From Peleg the sacred genealogy descends directly through four generations to Abraham, and to him the Hebrew race of history assigns its origin.

Time and again we have had occasion to note the significance of these ancestral names. The Semitic traditions everywhere abound with lists in which the descent of living families is traceable upward to some remote and famous fountain. In all this there is doubtless a glimpse here and there of *personal* ancestry, but the larger part of the nomenclature is *tribal*. The meaning of such records is that certain tribes were, according to their tradition, descended from other tribes, of which the patronymic has been preserved. And in this sense the ancestral genealogies of the Hebrews must be understood.

Significance of the Hebraic nomenclature.

This being true, we note in the first place the origin of the Hebraic race in an Aramaic descent. This would signify that the Aramæans were the oldest division of the Semites, and the Hebraic

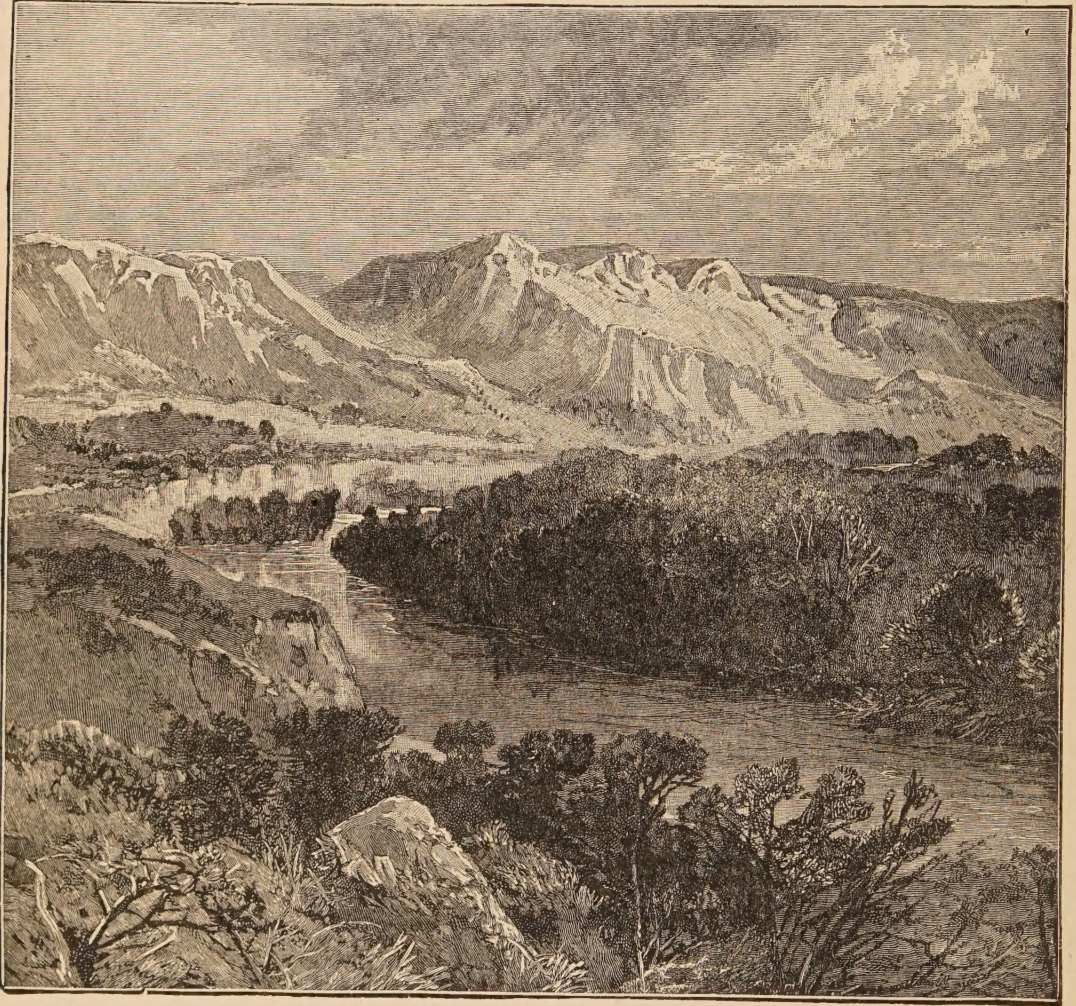
family the second development of the same stock. We shall see hereafter that the Arabs were the third and most recent evolution from the same ethnic original. The Eberites came over to

Relation of the
Hebrews to the
Aramæans.

and most recent evolu-
tion from the same ethnic

has extended. The patriarch Abraham, at the head of a colony of his people, made his way far to the west, and settled in Canaan. The story of the battles and like vicissitudes through which

Migration of the
Abrahamites out
of Chaldæa.



LAND OF THE HEBREWS.—VALLEY OF THE JORDAN.

the right bank of the Euphrates, and established themselves at Ur of the Chaldees. It was from that position that the true migration and beginnings of historical development were to take their rise.

The story of the movement by which Hebrew nationality was to be ultimately achieved is known wherever Christianity

the immigrants passed before they were able to occupy and possess the country of their choice need not be repeated. What we are here to consider is the destiny of the race in another and higher sense.

At the very beginning we find the Abrahamites at Shechem, where they build an altar to Jehovah-El. Afterward the tents of the tribe are pitched

under the oaks at Kirjath-Arba, where another altar is raised. Then we have the epic of the Egyptian Hagar, who bore to her lord a son who was to be "like a wild ass, and his hand against every man, and every man's hand against him, and he should dwell to the east of his brethren." Meanwhile the tribe of Lot takes possession of the low valley of

tional proportions, becomes resident as an enslaved people in the valley of the Lower Nile. This deflection of the Hebrew family from its first settlement in

Abrahamites
in Canaan dur-
ing Egyptian
captivity.

Canaan did not divide the race by any great measure of geographical or ethnic divergence. We are not to suppose that the Hebrew stock was extinguished in



CLAN OF ABRAHAMITES DEPARTING.

the Jordan. Already the men of Canaan are in rebellion against the immigrant race, and there is a long struggle of the latter with the former, until the Hebrew predominates and the Canaanites are reduced to subjection.

Few of these vicissitudes need here be recounted. The same is true of the long Egyptian episode, in which the tribe of Jacob, multiplied almost to na-

Canaan during the time of the principal growth of the enslaved people in Egypt. The Canaanites, however, regained their ascendancy in the region which had been occupied by the tribes out of the East, in so much that by the close of the Egyptian period the traces of pure Hebraism were hardly any longer discoverable in Canaan. The primitive races of that country had grown strong and warlike.

They had progressed also toward the civilized life. Their towns and cities were of considerable importance, and when returning Israel, coming in on a detour from the south and east, at length crossed the Jordan, they had to encounter the Canaanitish armies, and contend by battle and siege for several generations before they succeeded in

two and a half centuries, the Hebrews had multiplied to several millions! If we accept the figures which the Hebrew scribes have authenticated, we shall conclude that the Israelites in Egypt were fully as numerous as the dominant race—at least that part of the race in possession of the Lower Nile valley.

The mass of Israel, whether going



EGYPTIAN EPISODE OF ISRAEL.—PYRAMID BUILDING.

regaining possession of the Promised Land.

Meanwhile, we may notice by a cursory view of the Hebrews in Egypt one of the marked peculiarities of the race. This is its fertility. The extent to which Israel was multiplied in the Nile valley is, if we accept the tradition, quite incredible. From a clan of fewer than a hundred persons the increase went on until, at the expiration of about

forth by its own volition or expelled by the compulsion of Egypt and her arms, was prodigious as it rolled off in the direction of the Syrian deserts. The

Vicissitudes of the return into the Promised Land.

The Egyptian record, as well as that of the Hebrews, shows that the expelled people were powerful in numbers, and yet some allowance must be made for the exaggerations which were common in all the current accounts of antiquity. Doubtless Israel was greatly wasted by

Remarkable expansion of the Hebrew race in Egypt.

wars and defections during the full generation of travel and vexatious migration across the desert. Coming again in a circuit to the eastern borders of Canaan, the race was still strong, and had gained in discipline and prowess more than it had lost in numbers. Joshua, the generalissimo of that new Israel born in Syria, was able to make his way not only into Eastern Canaan, but across the Jordan, and to gain an

appears to have been the natural fecundity of the race, we may discover at least two of the elements which have carried the Hebraic peoples in ethnic streams from the far-off fountain into the foreground of modern civilization.

Still another element of the peculiar strength of this family of mankind we may discover in the discipline to which the ancestors of the race were subjected by the hard incidents of its early his-



VIEW IN CANAAN.—LOOKING WEST FROM ASCALON.—Drawn by Paul Hardy, from a photograph.

immovable footing in battle with the strong tribes of Western Canaan.

Another peculiarity of the Hebrew stock which we may already discover, even from the date of the Egyptian bondage, was its strange persistency of purpose. Few other races have so inveterately hung to their own wills and objects of desire; few have pursued the end with such persistent and unvarying obstinacy as did the Hebrews, even in the earlier ages of their ethnic evolution. If we combine this quality with what

tory. Making all allowance for the exaggeration of the old scribes of Israel in delineating the trials of their people, and for the hyperbole which all the ancients indulged in depicting the heroic toils of

How discipline brings strength and race endurance.

their ancestors, we may still note in the primitive history of this people the buffetings of unusual adversity, and we had almost said the precursive omens of those dreadful persecutions by which the race seems to have been hounded for the greater part of more than three thousand years! Such discipline, though

Ethnic persistency of the Hebrews.

it bear hard on the current generation—though it grind down and destroy the weaker fraction of the people—must needs result in the production of a stock capable of surviving even when brayed in the mortar and ground by the pestle of that cold and often cruel thing which goes by the name of history.

Not in this connection, however, shall we discuss in extenso the personal and

Relations of the Hebrews to the conquered Canaanites.

ethnic characteristics of the Hebrews. In Canaan we see them at length victorious over the native races. Let us not forget that those races were of a common kinship with the Abrahamic branch, older, indeed, than the Abrahamites, but perhaps not equally aggressive and powerful as an ethnic stock. If tradition is to be trusted, the Canaanites were virtually exterminated. The conquests of Joshua and his successors were sufficiently bloody and dreadful. Havoc, devastation, and the utter annihilation of the enemy were the spirit and substance of the successive wars by which the native races of the Promised Land were ultimately extinguished.

Meanwhile that Israelitish theocracy, which was destined to exert so powerful

Establishment of theocratical government for the Israelites.

an influence upon all the peoples and institutions of the West, was established and perfected. For a considerable period it met the demands of both religious and secular government. The two were one. Jehovah-Elohim was the king. His priests were the ministers alike of Church and state. A certain measure of nationality was attained under the theocracy, ill-adapted as it must have been to the exigencies of civil and foreign affairs. Doubtless it was the insufficiency of such a government to cope with questions of national and international moment that led to the

policy of seclusion adopted by the Hebrew state, and preserved in the traditions and manners of the people of Israel to the present day. A rim of bristling localism and selfhood was drawn around the Hebrew commonwealth, and everything beyond that exclusive periphery was avoided and ignored—this as a principle of statecraft and an article of religion.

The student of history knows well how the Hebrew theocracy at length yielded to the exigency of the times and gave place to the monarchical institution. A king was found and raised to the seat of secular authority. Henceforth the state was double. The theocratic organization was maintained, and the system of civil government organized in dual relation beside it. As a rule the two were harmonious. The high priest and the king were only at rare conjunctures at enmity or cross-purposes. The priest supported the king in his Oriental exaltation, and the latter bowed submissively to the divine authority of the former. The national movement had in it the sanction of force and the inspiration of religious zeal. The Jewish wars were made in this double spirit. Sometimes the policy of the state, under the ill-advised counsel of the high priest, brought disaster to the nation; but such results were often counterbalanced by victories and successes which had for their mainspring the religious enthusiasm of the people.

The theocracy yields to the monarchical necessity.

It is not intended here to recount the vicissitudes of the kingdom of Israel or to usurp the office of civil history by explaining the causes of either the greatness or the decay of Hebrew nationality. The kingdom flourished for a period, and then was dismembered, under the

Political and social decline of the Hebrew people.

combined influences of social degeneration and political rebellion. Prophecy and the prophetic office were not able to shore up the tottering commonwealth against the corroding vices of the people and the successful assaults of foreign

nant of the people scattered among the Gentiles. All this has been told and retold in hundreds of narratives and in all literary languages. It is our office rather to give an account of the race as such and to indicate the character of the



PASTORAL LIFE IN PALESTINE.—THE CAMP BY NIGHT.—Drawn by H. A. Harper, from a sketch.

armies. We note a long period of national decline, until finally the kingdom of David and Solomon appears as the Roman province of Judæa, constantly rebellious against the imperial authority until, in the days of Josephus, the Jewish state was extinguished and the rem-

ethnic traits, social life, industries, language, and religious institutions of the people under consideration.

The Hebrews were at the first a pastoral people. Perhaps the race presents this type of life in its most perfect form. The accounts which have been trans-

mitted to us by tradition and history of the primitive state of the Hebrew fathers give us idyl after idyl, composed in many instances with poetic skill, of the manner of life of the progenitors of Israel in the patriarchal age. There they are upon the open plain with their flocks and herds. There are their tents, pitched now in this place and now in that, according to the abundance of na-

Prevalence of the pastoral life in Canaan.

resources of clan life were easily and abundantly obtained.

We are here face to face with the first question of importance in considering the ethnic life of the people, and that is, the food supply by which the given people is supported. The sustenance of life is the first of all considerations.

Sources of food supply; flocks and herds of the Hebrews.

"All that a man hath will he give in exchange for his life." The first concern of men in all conditions whatsoever is to provide the resources by which their existence is to be preserved from day to day. Hunger is the first disciplinarian



FLOCKS AND HERDS.—COUNTING THE SHEEP.—Drawn by Paul Hardy, from a photograph.

ture or the exigency of the season. The clan abides together. Anon it divides into several clans. The outdoor life is prevalent. The indoor life is almost unknown. The absence of civilizing institutions is compensated by longevity, freedom, and happiness. Doubtless it was, on the whole, an estate of plenty. The tradition of that far age has nothing to say of disease, and nothing of want, except in the rare instance of famine. So long as the earth did her part, the

of the world—the first teacher of mankind—a hard master, but not without generosity and benevolent instincts for the human race.

In common with their kindred races the Hebrews had their first dependence upon their flocks and herds. The latter abounded. We must remember that the Syrian plains were then a new country. Vast is the difference between the new country and the old—between the exuberance, the grassy wealth, the wild-

fruit extravagance of the one, and the exhausted sterility of the other.

Mark the progress of the Abrahamites westward from the fatherland of the Chaldees to their new home in Canaan. Very deliberate was their progress. Here a camp and there a camp. If these lands be cropped of their pasturage, yonder plain invites both us and

Increasing abundance of the Abrahamite clans.

his household divides both flock and clan and takes his journey yonderward. The tribes multiply and expand into a considerable volume. Sometimes there are quarrels and fighting. Injustice and the lust of property stand against justice and the rightfulness of ownership. There is the *mêlée* of rude arms—victory for the one, defeat and subjection of the other.



VINEYARDS OF ISRAEL.—TREDDING THE GRAPES.—Drawn by Paul Hardy, from a photograph.

our retinue of flocks. Thither will we go. The water brooks are there—possibly the palm trees by their banks of green. Day by day and week by week select animals are chosen from the herds and slain for the food of the tribe. The native instincts of the goats and sheep and cattle produce more rapidly than the daily want is able to exhaust. The herds become great, and are divided. This nephew takes one division and goes off thither. That brother-in-law with

Perhaps there was never a condition of human life more abundantly supplied with healthful food-meats than that which we here contemplate among the ancestors of the Hebrews. Observe the sentiments of affectionate regard with which the patriarch must consider his animals about to be slain. The necessity of killing is strong upon him; but the repugnance to the act, let us believe, is universally human. Might we not sat-

Naturalness of the notion of sacrificing animals.

isfy the inconsistency, the contradiction, the compunction of our conscience if the priest would lay his hand upon the victim's head and let us slay under the sanction of Jehovah?

From this source of animal slaughter the primitive Hebrews—as did all the cognate peoples of the race—derived their principal means of support. The abundance of the herds and flocks gave the first suggestion of commerce. Trade in living animals sprang up, we might almost say flourished, in the age when the Hebrews were still migratory tribes coming out of the East, or removing from place to place in the land which they had chosen for their inheritance. Only with the establishment of the sedentary life did the pastoral life begin to decline. The conquest and division of the country put metes and bounds not only to the further development of the career of the shepherd and herdsman, but brought in the certain condition of his decline and extinction. For a while the two methods of life remained coincident, and the resources of the people were drawn with equal hand from the flock and the field.

From the first the draught upon nature was considerable. Bread-making was known to the Chaldees. Vineyards and wine the joy of the Hebrews. Fruits and vegetables and grains were not only gathered wild from nature, but brought into a tolerably perfect cultivation in the valley of the Lower Euphrates long before the removal of the descendants of Terah into Syria. It were hard to say at how early a period in the life of the

human race the vineyard began to flourish. Grapes were gathered and eaten with wild joy by the first men of the earth! No other product of the soil and sunshine has been more universally cultivated in all places at all favorable to its growth than has the vine. The Hebraic peoples were specially devoted to the vineyard and its care. References to the grape and the juice of the grape, to the making of wine and the joy of the drinking cups, abound in the earliest lyrics of the race. It were hard to say how much of this idyl of the vine belonged to the poetry of the age of Hebrew literature, and was projected from that epoch backward to the times of the patriarchal estate; but the vine was no doubt intertwined traditionally with the history of the peoples from the time of their migration out of the East.

From the sources just indicated the Hebrews drew the means of subsistence and the commodities of trade. It was a life of nature. It were difficult to conceive of a condition more favorable to health and longevity. The tradition of the long lives of the Hebrew fathers may well be accepted as consistent with the facts, though the "years" in which their lives were numbered were apocryphal. Nor may we dismiss the patriarch of his clan, with his flocks and herds and freedom and abundance, without a sigh of regret for that necessity of civilization which substitutes for him and his simple methods of existence the complex, multifarious, ambitious life of mart and town and city. The Hebrew has left his flock to become the trader-in-chief of the world.

Hebrew manner
of life tended
to longevity.

CHAPTER CVI.—SOCIAL AND DOMESTIC INSTITUTIONS.



Y the time of the institution of the Hebrew theocracy the primitive pastoral life gave away before the aggressions and demands of the sedentary system. The

conflict between the two types of existence may be both seen and illustrated in the action of the two and a half tribes

beyond the river. The remainder made the exchange, not we may believe without regret, but rather under the compulsion of military and religious authority. The philosophical reader may discover in the indifference manifested by the Hebrews about going over Jordan and possessing the land the reluctance which they felt to abandon the pastoral freedom enjoyed by their fathers.



VALE OF SOREK.—Drawn by H. A. Harper, from a photograph.

of Israel who chose to remain in the open grazing countries beyond the Jordan. Not even the temptation of entering into the Promised Land could induce them to give up the method of life to which they

Hebrews relinquish the wandering life reluctantly.

had been so long accustomed, and to accept in its stead the restricted life of the hamlet and vineyard

It were needless to enumerate again the products of Palestine. The country is represented at the time of Hebrew nationality as exuberant in the production of fruits and flowers. Perhaps a part of the poetical descriptions which the bards of Israel were wont to draw of the beauty and abundance of their land

Poetical description of Palestine; its beauty and abundance.

should be explained by the contrast which even a moderately fertile country must present to the Syrian desert. This contrast had been strongly impressed on the recollections of the people in the times of the exodus. We may remember also the strong antithesis in which Hebrew poetry abounded, and which in-

the first place. The date-palm flourished in the more favorable situations. More than all did the vine proclaim the fertility of the soil. Israel was emphatically a grape-growing, wine-producing people. Vegetables were abundantly grown with little trouble of cultivation. We may not know the particular character of the root crops which constituted a considerable part of the food of man and beast. These were essentially the same as those of Mesopotamia. Cereals abounded. Wheat and barley and rye have immemorially flourished in the countries of the Eastern Mediterranean. The same may be said of all varieties of pulse.

After the settlement of the Twelve Tribes in Canaan and the division of the lands among the people, the exclusive dependence upon flocks and herds for the means of subsistence ceased. Indeed, the dependence was henceforth mostly on the products of the earth. The country was limited in extent. Only a few acres could be assigned to any family. The shepherd life under such conditions must end. The Israelites continued, even in their narrow estates, to possess a certain number of sheep and goats



CHURNING WITH GOATSKIN BOTTLE.

Drawn by Paul Hardy, from a photograph.

deer constituted its principal element of beauty.

But, after all, Palestine must be allowed to have been a fruitful and beautiful region at the epoch of the ascendancy of the Hebrew race. The hills and mountains were covered with cedars. At lower elevations the cypress grew. In the valleys the fruit-bearing trees abounded. Among these the olive held

and cattle. Horses were known only by tradition of other countries. The domestic donkey was seen about most of the homes of Israel. Butter and cheese continued to be, as they had been in the patriarchal estate, among the principal articles of food. Enough was retained of the abundant flocks and herds possessed by the pastoral fathers to furnish

Means and resources of the Israelites in Palestine.

the meat supply of the people. To this was added a considerable fraction from domestic fowls and wild birds, which were abundant, particularly about the northern lakes. On the whole, the Israelites were good producers and good eaters. While nature continued in her usual course, there was rarely any scarcity among the people. Only in times of

first to the tribes, afterwards to families, and finally to individuals. This assignment, however, was not final. The system provided for its own termination at the close of each period of fifty years. The whole land schedule was at the expiration of that period to be reërranged. A new survey was to be made at each jubilee, and a new distribution made of



APPORTIONING THE LANDS.

occasional drought was want known or the cry of famine heard in the land.

In this connection it may be well to refer to the peculiar anomaly of Hebrew landownership. The system adopted at the institution of the government by

Anomaly of Hebrew system of landownership.

Joshua and his successors has, we think, never been tried by any other people. It was a compromise between fee simple and community of ownership. It was enacted that the lands of Israel should be surveyed, divided, and apportioned,

the holdings. Landownership thus became, as it were, a fifty-year lease from the government. Or, if the name "government" be too formal and large to express the civil condition at that time present among the Hebraic tribes, let us say that the lease was given by the people to the possessor.

The holder of lands under this system had the rights of ownership but not the right of alienation. That the state forbade. The Hebrew resident was not obliged to remain on his own premises,

but he could not sell his landed property. The value of the lease at any time was, of course, proportionate to the length of time yet to elapse before the next recurring jubilee. Just after a jubilee, the estates were worth almost as much as if they had been held in fee simple. At the beginning of the last year before a jubilee each estate was worth to the

Rights of possession; varying value of the lands.

have at all tolerated any departure from the letter and spirit of the peculiar arrangement by which the lands were apportioned to the people.

Several results must have certainly been consequential upon this system of fifty-year lease of the lands.

In the first place, the sentiment of landownership would be different from that of them

Peculiar results of land system; state ownership.



PROCLAIMING THE JUBILEE.

holder no more than a single year's rental.

The lands of the Israelites were thus regarded as belonging to the state. The possession of the soil was conceded to the people as a right and without expense. It does not appear that any speculative or fraudulent methods of depriving the people of their small holdings were ever discovered; nor is it likely that the stern theocracy or the kings who succeeded to that government would

who hold lands in fee simple. The Hebrew must regard himself as the *possessor* rather than the *owner* of his estate. He must look upon it very differently from the estimate which he placed upon his personal property. The latter would be his own, to employ or consume or alienate or even destroy at his will; but his small acreage belonged ultimately to the state. In the course of a lifetime, or probably less, it would revert to general society and be assigned to some

other occupant. Perhaps a tie was thus established between the possessor of the land and the whole people, or state, quite different from the feudal bond by which a landowner is attached to his realty in a country where fee simple is recognized.

A second circumstance would be the effect of such a system upon the land itself. In modern society the suspicion would arise, in advance, of the gross abuse of landed property held under an expiring lease. We have no hint in the history of the Hebrew state, however, that any such abuse existed. On the other hand, we may readily perceive the advantage to the soil of the exchange of owners. The incoming possessor would adopt a different style of cultivation and a different allotment of his small acres to certain products. If we mistake not,

Effects of the system on the land itself.

the land would thus have a sense of rest and recreation. We know that this consideration was not wanting among

the Hebrews who carefully provided that the seventh year, more particularly the forty-ninth year, should be an interval of absolute rest for the lands. The Sab-



HILLSIDE TERRACES AND PASS OF AIN HARAMIYEH.

Drawn by H. A. Harper, from a photograph.

batarian principle was carried down not only from man to beast, but from the animal creation to inanimate nature and the very soil of the ground. That also should rest and revive for a season.

A third consideration is that of the permanent improvement of landed properties under such a system. Doubtless there would be less fixed increment to such estates than there would be in the case of holdings under fee simple. The possessor of a lease, being human, might well ask himself for what purpose he should build stone walls and dwellings, and construct bridges and wells on a property which must soon pass into the

Question of permanent improvement of lands so held.

Palestine. The peoples of the East had little pride in the construction of large and costly houses for homes—this independently of the consideration whether the lands did or did not belong to those who occupied them. All the great building of the East was done for public purposes—for the creation of magnificent palaces for kings or temples for the gods and priests. To a certain extent fine building was practiced by nobles and princes; but the houses of the populace



ANCIENT OLIVE GROVE NEAR GAZA.—Drawn by Paul Hardy, from a photograph.

hands of another without recompense to himself. The same sentiment might extend even to the planting of orchards and vineyards.

It is probable that this motive prevailed to a certain extent with the Hebrews in the matter of improving real property; but it is also true that the higher motive of improving lands for the general good, as well as for the benefit of the individual possessor, operated to the advantage of all. As to building, that was not carried to any great degree of expensiveness in the rural districts of

General indifference to private building in the East.

were small and low—of little style and insignificant cost.

Whatever may have been the effect of the jubilee lease system of landowning, the country was well cultivated and fairly well improved. Even the unfertile parts were reclaimed, and soil was produced where nature had given none. The hillsides in the populous districts were terraced so as to hold all that was gained by cultivation. Agriculture and horticulture were practiced to as much perfection as we might expect in an unscientific age. The character of fruit-

The country highly developed under social ownership.

bearing trees was well understood, and the means diligently supplied for the best production. The art of pruning trees and training vines was practiced with great skill; tradition has preserved such an account of fruitfulness in orchard and field and vineyard as might well excite the admiration and envy of modern gardeners.

Thus in course of time Israel became an agricultural instead of a pastoral people. It is in the former stage of development that history becomes clearly acquainted with the Hebrews. The pas-

At a very early age public granaries and storehouses were established as a provision against the contingency of unfruitful seasons. There was always a large public and private supply of grains and provisions held from year to year. This was done partly to provide against the danger of war and partly, as we have said, against the possibility of drought and famine. The state of Israel was generally provided, for at least one or two years in advance, with the means of subsistence. The stubborn and independent spirit of the people was sup-

General providence of the Hebrew race.



COMING OF THE CARAVAN.—Drawn by H. A. Harper, from a photograph.

toral life had vanished, and Canaan is discovered as a country of small farms with olive orchards, vineyards, and hamlets. The latter grew into villages, and these into towns. The capital of the state was the only aggregation of the people worthy to be called a city. The state was strictly secluded, and commerce was no more than the domestic trade of one community with another.

Israel was a provident state. The Hebrews appear always to have had a strong forecast of the dangers of want and of the means to provide against it.

ported by a knowledge of such provision for the future, and that element of character which was destined to become a national trait was stimulated by the policy of storing up and providing.

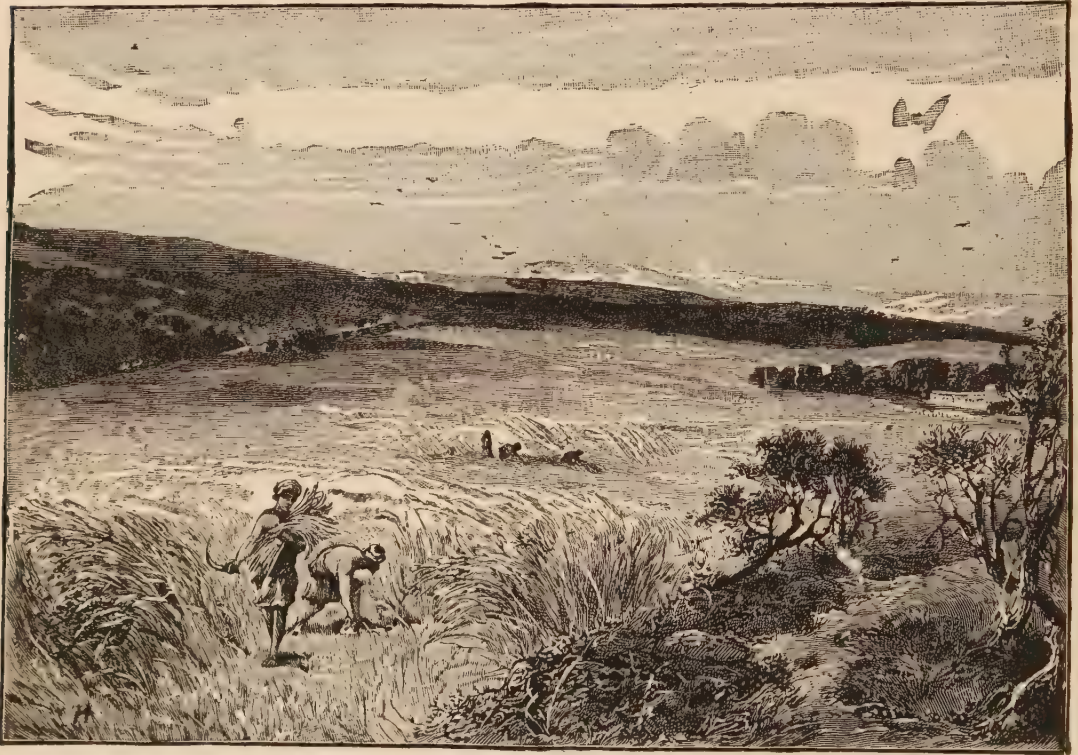
It is an odd circumstance in the history of mankind that the least commercial among the peoples of ancient times should become the most commercial of the races of mankind! Among the Hebrews, after the establishment of the theocracy, the merchant life was disesteemed and discouraged. To this

Disesteem of commercial life; policy of nonintercourse.

subject we shall revert hereafter. For the present we refer to it only as bearing on the food supply of the people. Israel in all the early ages of her development was in no wise dependent on commerce for subsistence. She produced the means of her support and vital force wholly within her own borders. The highest policy of the state was that of total nonintercourse with the heathen nations—and all were

among the states of the Eastern Mediterranean they also became commercial, and with this change in the manner of life they began to draw upon the products of other countries. Their food and drink was no longer gathered from within the borders of the Holy Land, but was brought from far by caravan or ship to the public marts, and thence distributed to the people. It is still a mat-

Progress of the people brought in foreign trade.



FIELDS OF BOAZ.—Drawn by Paul Hardy, from a photograph.

heathen save Israel only. This principle of statecraft and religion kept out foreign products. At a later age the gates were opened and Jewry became a mart; but in the times of the Hebrew ascendancy, at least to the age of David and Solomon, the people supported themselves wholly from their own resources, and almost scorned to eat or drink or wear or touch the products of other nations.

When the Hebrews became great

ter of dispute to what remote regions the commerce of Israel was extended in the days of Solomon; but as far as these relations reached the foreign nations contributed of their resources to the support of the Israelitish nation. The foreign contribution, however, had respect rather to articles of luxury, refinement, decoration, art, and the like, than to the necessary means of subsistence.

Though there has been a general decline in the resources of fertility of mod-

ern Palestine, a fair notion of the ancient products may yet be gathered from

Present character of Palestine; climate and aspects. a present examination of the country. The climate and soil have still the character assigned thereto in antiquity.

There is a rainy season and a dry—the former falling in the latter part of autumn and the latter covering the remainder of the year. There is much variation in the temperature. Freezing is rare; but the traveler may in some winters find a foot of snow in the crooked streets of Jerusalem. The ancient terraces by which even the mountain slopes were redeemed from barrenness have disappeared, and the soils of such situations have been washed down into the valleys. There the orchards of olives and figs are still seen, and the vine has a large measure of its traditional fruitfulness.

On the hills the stunted oaks are seen, rough and gnarled. All the better gardens have pomegranate trees. The

Products and resources of modern Palestine.

prevailing growths are terebinth, oak, sycamore, mulberry, pine, pistachio, laurel, cypress, myrtle, almond, and walnut. Of fruits, the apple, the apricot, the pear, orange, and lemon are the principal. All these, with the possible exception of the pear and the orange, belonged to antiquity. In the fields wheat, barley, maize, and rye are produced on the uplands, and rice in the river bottoms, around the margins of lakes, and in the marshes. Peas and beans yield plentifully, and potatoes, tobacco, cotton, and the sugar cane have all been introduced.

Of flocks and herds, we find sheep, goats, and cattle all deteriorated from their traditional qualities. Camels, horses, and mules have been brought in by the Arabs in place of the ox and the

universal donkey of the old historical epoch. Many edible birds and fowls, among which may be mentioned the woodcock, partridge, quail, goose, and duck, are seen in their chosen haunts, and upon these the modern inhabitants feed as did the Israelites of old.

The sexual relation of the Hebrews was of the prevailing polygamous type.

The system of multiple marriage was limited only by the ability and caprice of the man. **Prevalence of polygamy; excesses of the usage.**

In the patriarchal age the fathers of the race kept a retinue of wives in their tents, gaining by the usage in the rapid multiplication of their respective clans, and losing by the inevitable social disturbances among the different branches of the family. The relations of the system to the laws and religious usages of the Hebrews have been much discussed. Certain it is that the statutes in the times of the theocracy permitted and legitimated polygamy. It has been urged that this provision and feature of the so-called Mosaic system was simply out of the necessity of the thing and not of preference on the part of the lawgivers. We should look in vain, however, in the laws themselves for the evidences of theocratic repugnance to multiple marriage. The social system of the Hebrews was based upon it, and in the age of the kings polygamy was carried to the most extravagant limit ever known among men. It is doubtless true that the largest polygamous establishment recorded in the annals of mankind was that of Solomon, in the Holy City! The usage at that time was common throughout the East, and the otherwise severe statutes of Israel prevailed not in this particular against the immemorial custom of the Semitic race.

The domestic estate of the Hebrews,

however, was redeemed by many traits of higher sentiment and truer virtue.

Redeeming features of society; marriage ceremonies.

The fact of marriage had a prominent place in the social formula of the people. Marriage was encouraged and expected in all. The youth on arriving at manhood must defer to the prevailing senti-

tended by his friends. As he approached the home of the bride, the latter came forth with her bridesmaids to meet him. The two processions joined. There was dancing and song, merrymaking, and after that feasting at the bride's house. On the morrow the wedded pair, perhaps accompanied by friends, went to



BRIDAL PROCESSION.—Drawn by Paul Hardy, from a photograph.

ment and choose some maiden of his tribe for his wife. The marriage formality was social rather than statutory or religious. Custom prescribed the ceremonies. Every marriage was an occasion of feasting and joy. The nuptials were celebrated for the most part at the home of the bride. There she was adorned for her husband. The bridal chamber was prepared. Bridesmaids were in attendance. The bridegroom from his own place came on, at-

their own place, and the new family was established.

In the later stages of Israelitish development the first marriage gained precedence over all other connections. This was true among the other Semitic peoples. At times the preëminence of the first marriage amounted almost to monogamy. It required only the touch of Rome to make it so. With the rise of that power the principle of single mar-

The Hebrews become monogamous under Rome.

riage was extended into the provincial governments. The license of antiquity, though not abolished, was constrained to take another form. Instead of the recognized multiple marriage, the single marriage only was permitted by Roman law, and all other attachments between the sexes were put under the ban, not, indeed, to the extinction of such relations and forms of union, but to their depression to the level of illegality.

Scattered as they are among all civilized nations, the Jews of modern times have adopted the marital codes of the respective countries in which they

Hebrew marriage customs in modern times.

live, but have at the same time preserved the spirit and much of the form of the ancient Hebrew marriage. The Jewish wedding of the present age may be celebrated in the synagogue or in any other place by the rabbi or the civil officer. In most Catholic countries discriminations are made against the Jews, amounting to embarrassments in their domestic status, and often to cruel injustice and persecution.

Notwithstanding the polygamous usage of the Hebrew race, sexual purity has always been highly esteemed by people of this descent. The sentiment has been, of course, measured to a degree by the average morality of the given age. Since the substitution of monogamy for the ancient usage, the integrity of the Jewish marriage relation has been acknowledged and admired in every part of the world. The Jewish women in particular have preserved the reputation and honor of the scattered race. This fact in the sentiments, principles, and usages of the Jews has contributed much to the maintenance of the ethnic unity of the various peoples of this name, if, indeed, it has not been the principal fact upon which such unity depends.

It is just to concede to the Hebrews, both ancient and modern, the honor of a singularly exalted family.

The Jewish household has ever had in it much to admire. The family tie is strong in the last degree. Fatherhood and motherhood have meant in this instance all that the words imply. The filial and

Exaltation of the family and family ties.



WOMAN CARRYING CHILD—TYPE AND COSTUME.
Drawn by Paul Hardy, from a photograph.

paternal relations have been of a sort to bind together the members of the family with the strongest ties of both kinship and ethnic fidelity. It is easy to see how but for these principles of domestic life the Jewish peoples would, in a comparatively short time, melt away into the common volume of the human race. Given the practice of the out-marriage of the Israelites with the peoples among

whom they dwell, and two or three generations would leave them no longer discriminable in feature or thought or manner of life from the prevailing types around them. How much longer this singular ethnic separation—based, as it is, no more upon territorial independence, but wholly upon the prevalent sen-

timents of the Jews themselves—can be maintained it were vain to conjecture. Equally vain is it to try to discover what good purpose of progress, or the general betterment of mankind, is subserved by this long-continued isolation of the Hebrews and their self-seclusion from the rest of mankind.

CHAPTER CVII.—LANGUAGE.



THE course of the present treatise has now brought us to a situation from which we may, with profit, consider at some length the language, not only

of the Hebrews proper—not only of the cognate peoples who are classified under the general name of Hebraic—but of the Semitic race in general. The tongues of the Semites have been the subject of a vast range of inquiry in both ancient and modern times. Their importance as languages has been exaggerated by the fact that they have been the vehicles of expression for the most important religious systems of the human race. The literature preserved in these languages, while it is by no means comparable in extent and variety with that preserved in the Aryan languages, is, nevertheless, of large extent and great interest; the present thought of the world is still deeply concerned with the beliefs, usages, and records which were first embalmed in writing by men of the Semitic race.

It may be accepted as true that all languages in their first estate were monosyllabic. The first men spoke, as it were, in a single syllable, each utterance corresponding to some concept of

the mind. The simplicity of the first ideas which were gathered in the processes of sense-perception and thought by the primitive races made it possible

Evolution of language from the monosyllabic stage.

to give thereto adequate expression by monosyllabic utterance. From this simple germ the growth of language began. When complexity of thought arose, complexity of speech was its necessary correlative. Compound ideas required the juxtaposition of two or more monosyllabic words. The first ideas of this sort were expressed by a kind of circumlocution. Several monosyllables were joined together or, as we might say, hyphenated, thereby producing a vehicle for a complex idea.

Afterwards the contraction of several monosyllables into a single verbal form would become more complete, until the words composing the compound would take the character of *syllables* in the modern sense of the term. Rapidity of utterance would finish the process, and leave as its result a language composed of monosyllables, dissyllables, and polysyllables of varying length. In course of time some words, often used for a given office, would be reduced to affixes, suffixes, and modifying variables. Some vowels would be found convenient and natural for the office of connectives.

The inflectional part of language would thus arise and continue to develop until the demands of the mind for evo-

דען אלזא האט גאטט דיא וועלט געלעבעט, דאס
ער זיינען איינגעזארגען זעהן גאט, אויף דאס
אללע, דיא און איהן גלויבען, ניכט כערלארען
ווערען, זאכערן דאז עוויגע לעבען האבען.

ווארען גאט האט דיא וועלט געלעבעט, דאס
האט געזען זיין אייגענע זעהן, אז איינליך
וואש גלייבט און איהם זאל ניט פֿרֿולירן ווערן,
נייערט ער זאל האבן דאס אייביג לעבן:

כורקי אנסי און איל דיין אה איל מונדו אסטא דאר
אה סו איוו ריגאלאדו כארה קי טודו איל קי קריא
אין איל נו סי דיכידרה סינו קי טינגה זידה די
סיימכרי.

PARAGRAPHS FROM HEBREW.

1, German Style; 2, Polish; 3, Spanish.

lutionary variations of thought would be satisfied. Grammar would answer to the necessities of mental growth.

It is the first great peculiarity of the Semitic languages that the processes of linguistic evolution which we have just

described were, in the case of these languages, *arrested* at a certain stage. Beyond that stage there was no further progress in inflectional development or verbal expansion of any kind. The Semitic languages, in a word, never got beyond the monosyllabic stage of growth. Instead of that freedom of evolutionary changes and efflorescence which we see in all the Aryan languages, and which in the case of the great languages of the latter group, such as Greek and Latin, were not satisfied until a vast polysyllabic vocabulary and highly developed grammar had been produced, we find in the Semitic tongues a sudden arrestment at the monosyllabic

epoch, and the crystallization of both grammar and vocabulary in forms admitting of no further inflection or change. True it is that in the languages of the Semitic peoples we find what appear to be many polysyllabic words; but on a scientific examination these resolve themselves into a single syllable with its added particles and meager inflection.¹

Not only are the words of Semitic languages single monosyllables with small grammatical inflection effected by prefixes, infixes, suffixes, and the like, but these words are confined within the narrow limits of a triliteral Peculiar triliteral framework of Semitic speech. The framework is consonantal. The

vowels are virtually neglected. The alphabets of the various Semitic languages present a list of consonants, with only small suggestions of those vowels which constitute so large a part of the open utterance of speech. As a rule, the consonants only were used by the ancient Semites in their writings. In the reading of such writings the supplying of the vocalic elements was left to the reader. The vowels were produced in writing by the setting of points or small marks in connection with the consonants. The vowels were, so to speak, impunctuated after the consonantal framework of the words had been produced.

¹ Thus, for instance, the Hebrew word *hashshamayim*, meaning "the heavens," looks like a polysyllable. It is really, however, only the monosyllable *shama*, or *sh'ma*, or *sham*. The syllable *hash* is the article *ha*, the last two letters of it (*sh*) being assimilated from the first two letters of *sham*. The syllable *im* is merely the plural affix, and the *y* the Hebrew euphonic *yod*, making smooth the transition of sound between the syllables *shama* and *im*. Thus *hashshamayim* is a true monosyllable with its verbal husk of particles and suffixes. So in all cases whatsoever. In the Semitic languages two significant root words can not combine.

It were difficult to discover for what *reason* the vowels of the Semitic languages (generally only three in number—a, i, u) were reduced to such a subordinate office. In the place of vowels in Hebrew alphabet, pronounciation of words the vowels must indeed constitute the body of the sound, and the con-

ing chose to regard the consonants as the essential elements of speech. Nor may we fail to note the fact that this view is to a degree substantiated by modern science. The vocalic element of language is common to the utterance of man and beast, but the consonantal part can be produced only by the organs



PROFESSIONAL LETTER WRITER.—Drawn by Paul Hardy, from a photograph.

sonants only the limiting elements by which the sounds are bounded and defined. The vowel in all languages is as a fluid in a phial; the phial is the consonant. But the Semitic peoples in the reproduction of their languages in writ-

ing chose to regard the consonants as the essential elements of speech. Nor may we fail to note the fact that this view is to a degree substantiated by modern science. The vocalic element of language is common to the utterance of man and beast, but the consonantal part can be produced only by the organs

reason before the finer consonantal parts of language can be produced. This discipline brutes can not attain.¹

He who has not given some attention to the study of Semitic languages can

Immense difference in nature of Semitic and Aryan words. hardly appreciate the immense difference between

their fundamental structure and that of Aryan speech. The latter seems to have grown like a vine, expanding and branching according to the demands of thought, until great complexity of development was reached in all of its parts and combinations. Such words as *indivisibility*, *immateriality*, *inconceivableness*, and the like, show plainly how easily and naturally the principle of combination and the euphonic linking of part with part have been attained in the words of our own language.

In the Semitic tongues such development seems to have been impossible. Every language of this family of speech

Peculiarities of the triliteral development. became crystallized at the

triliteral stage, and the only freedom henceforth discoverable is the slipping apart of the three consonants for the insertion of the vowels in such manner as to vary the meaning.²

¹ The fact that language is, essentially a consonantal product gave good ground for the witty and sarcastic definition of etymology by Voltaire. "Etymology," said he, "is the science in which the consonants do not signify much and *the vowels nothing at all!*"

² In order to illustrate the peculiar character of Semitic language—its triliteral, consonantal structure and strange internal use of the three vowels, a, i, u—the following example of verbal development is given from Arabic. In that language the general idea of killing is expressed by the triliteral root q-t-l. From this we have the following: Qatala, "he killed;" Qutila, "he was killed;" Qutilu, "they were killed;" Uqtul, "kill" (imper.); Qatil, "killing;" Iqtāl, "causing to kill;" Qātl, "murder;" Qitl, "enemy;" Qutl, "murderous." In all of these verbal expressions the consonantal part q-t-l stands fast—the whole modification being effected by the varying insertion of the vowels.

If the verbal differences between the Semitic and Aryan speech be great, the difference in grammatical structure is still greater. Features of the grammar and construction of Semitic. Grammar in our sense of

the term scarcely exists in any Semitic language. There were, out of the necessity of the case, certain distinctions of number (singular, dual, and plural) in the Semitic verb; also modifications by adding pronominal elements to the verbal root to distinguish the first, second, and third person. Even beyond this, strangely enough, in the second and third persons the Semitic verb distinguishes the gender of the subject. Thus, if *qatala* signifies "he killed," then "she killed" will be *qatalat*, a distinction not recognized in Aryan verbs except in their participial forms. Of mood and tense—two properties of the verb which in Indo-European languages perform so large a part in the expression of thought—the Semitic tongues knew but little. The strong antithesis of past action with present, and of present with future, distinctions which seem not only convenient but essential and necessary in our forms of speech, were by the Semitic mind ignored.

In the Semitic grammar there were really but two tenses, a perfect and an imperfect, and the distinctions between these were so slight that verbs in the one form might be exchanged for the other form without confusing the expression. One tense form of the Semitic verb denotes completed, and the other incomplete, action. Of the vast and varied modal development of the Aryan verbs the Semitic language was able to produce but little. Instead thereof, the latter has produced peculiar conjugational forms indicative of the *character* of the verbal action. Some-

times that action is transitive, sometimes causal, or intensive, iterative, conative, reflexive, and the like. A simple verb such as *qatala*, "he killed," becomes intensive when written or pronounced *qattala*, giving the meaning of "he killed *with violence*," or "he mas-

fragment *in* gives *inqatala*, with the meaning "he killed *himself*." These strange modal changes in the verb are carried to a great degree. The modern Arabic verb presents fifteen such variations of verbal forms, and the greater part of these are in constant use.



SOLOMON'S POOL.—Drawn by Paul Hardy, from a photograph.

sacred." Again, by lengthening the first vowel of *qatala* into *qātala*, the meaning is no longer "he killed," but he *tried* to kill." The transference of the first vowel to the position of a prefix gives *aqtala*, meaning "he *caused* to kill." The prefixing of the pronominal

The next peculiarity of the Semitic languages is the absence of a neuter, or indeterminate, gender of the noun. Only two genders, masculine and feminine, are recognized. The nouns have three numbers, as already indicated, and these qualities are carried into the verb. Of

case, there is hardly an indication in Semitic grammar. Of this quality Aramaic and Hebrew nouns have none at all. Modern Arabic makes a slight distinction between nominative and objective; in some words the genitive, or possessive, is distinguished. For the rest, that striking property of nouns and pronouns which Aryan grammar describes as case is unknown in Semitic speech.

The question may well arise in this connection how it is that languages as far apart in time as the extremes of human history, as widely divergent in space as the borders of Persia and the Pillars of Hercules, and used by races as far removed from each other in ethnic development as the primitive Chaldees and the modern Abyssinians, may be thus spoken of in their essential parts as though they were a single tongue. The answer is that the Semitic languages have not diverged from each other with the lapse of time and the interposition of space as have the Aryan languages. True, a certain measure of divergence exists. Old Aramaic is not Hebrew. Hebrew is not Arabic. Arabic is not the same as Phœnician. But the differences are only dialectical. The departure in no case has been so great as to prevent the consideration of all the Semitic languages in the character of a group of cognate dialects.

In the Aryan languages, on the other hand, we find the greatest extremes of development and gradation. How vast is the difference between Russian and Ionic Greek, between Persian and German, between Hindustanee and Erse? In the Semitic languages we should look in vain for these extremes. The differences among the latter group are like the smaller divergences of certain mod-

ern Indo-European tongues such as that between the Spanish and Portuguese, Italian and French, or, at most, like that between English and Dutch. Nor has the lapse of time effected any great change in the character of the Semitic tongues. The Arabic of the present day is almost as rigid, as bald, as simple, as pictorial, forcible, and vivid, as was the Hebrew which was spoken by the prophets of Israel. The development of new linguistic forms in these tongues has been rendered almost impossible by the fact that the Semitic vocabulary refuses the admission of compound words. The rugged severity and persistence of the original forms has been adhered to, and has at length become necessary. It might almost be said that if the rigid triliteral hulls in which the vocabulary and the thought of the Semitic races have been preserved should be burst by the force of some expansive principle of growth, the whole spirit and genius of the race, as well as its language proper, would pass away and disappear!

We may properly in this connection proceed to summarize briefly the various stages and aspects in the development of Semitic language. The question of the oldest phase of the linguistic development of the Semitic race turns, of course, upon the ethnic and historical origin of this division of mankind and its earliest rise into civilization. The first seat of the Semites is still in dispute. The primitive tribes of this stock may have come from the highlands of Armenia. Some ethnologists would place the primitive seat in Chaldæa. Others would make them to have taken their rise from Southeastern Africa. Certainly one of the oldest forms of the Semitic languages was that which we find in the Aramaic inscriptions of Nineveh and Babylon.

Typical character of Semitic dialects preserved in all.

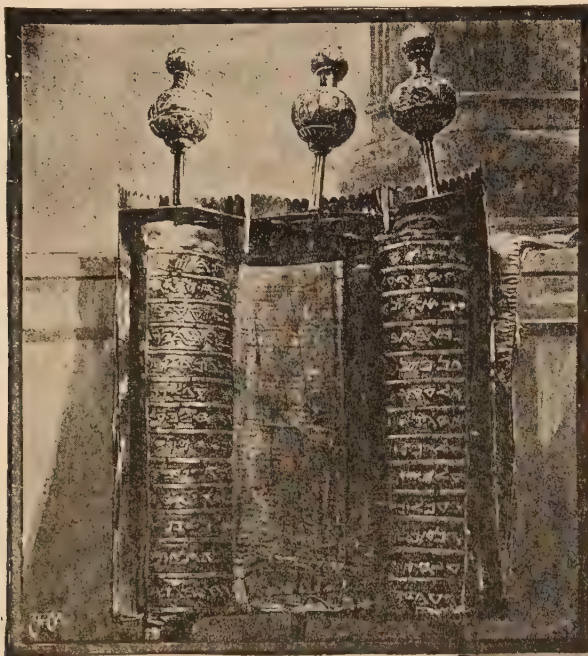
Extremes of differentiation in Aryan not found in Semitic.

Stages and aspects in the development of Semitic tongues.

Of this form of speech we have spoken sufficiently in other parts of the present work. It may suffice in this connection to note the spread of Aramaic, first far and wide through all Syria, including Ca-

Though it is not possible for us to recover with any measure of certainty the pronunciation of the primitive Hebrew, we may approximate its sense, and

Uniformity of Hebrew throughout Palestine.



even its orthography. As to the form in which it was written, that was Samaritan until after the captivity. From its earliest forms the language—though rude—became classical in the age of the Kings. At that period it presented also its greatest literary activity. The language was national, with only such slight dialectical

naan. On the east and north the mountains of Armenia and Kurdistan mark the limits of expansion. Finally, at a later period in Hebrew history, Aramaic triumphed in Palestine, taking the place of what may be called classical Hebrew.

More important than any other language of this family was the Hebrew.

Great importance of Hebrew among cognate languages.

This is the tongue which secured at a very early day a fixed form in the tradition of the Abrahamites, and afterwards became the literary and religious

organ of the race in the books of the Old Testament. Of this language, we have specimens which may probably be referred to a period beyond the thousand-year line B. C. Of this kind of ancient fragment the *Song of Deborah*, in the Book of Judges, is thought to furnish an adequate example.



ANCIENT HEBREW MANUSCRIPT—ROLLED RIGHT AND LEFT.

differences as could scarcely be detected.¹ The man of Israel might travel from

¹The reader will recall that in a time of civil war (Judges xii) a dialectical test was applied by the victorious men of Gilead to the Ephraimites, who in a lisping manner could not "frame to pronounce" the key-word *Shibboleth*, but called it *Sibboleth* instead.

Dan to Beersheba with no interpreter. The language was employed by prophet and scribe and poet in the production of that literature in which the ancient Hebrew mind is seen most clearly reflected by the people of the Western nations.

Then came the conquest and exile of Judah. The language reeled under the blow. The Jews took with them their native tongue into Babylonia. For a

How the captivity modified the language.

while they maintained it in their banishment; but at length intermarriage and the prevailing speech of their captors, together with the pressure of authority, brought about that modification which we find of the original tongue in the later period of Israelitish history. It would not be correct to suppose that Hebrew was extinguished either in Palestine or among the captives by the rivers of Babylon; but a popular speech grew up, and the old Hebrew was henceforth restricted to the ceremonies of religion and the teaching of the schools.

Aramaic became the language of the people. The Book of Daniel begins in Hebrew, but the narrative

Aramaic usurps the place of the ancient tongue.

breaks presently into Aramaic, and runs in that tongue for several chapters, returning to Hebrew near the close. The same composite character is noticeable in Ezra and Nehemiah. For literary uses Hebrew in its purer forms receded, and was supplanted by the Aramaic. Many of the later books of the Bible, even the Psalms, are strongly marked with the Aramaic dialect, insomuch that by the age of the Maccabees the old language had disappeared, both as a vernacular and a vehicle of literary expression.

As the Jewish nation approached the close of its career, the Hebrew became more and more the tongue of the learned, less and less the language of

the people. It receded into the schools, and was limited henceforth to the teachings of the rabbins and the ceremonial of the priests. Even in this new relation Hebrew passed into a secondary form, suffering deterioration, as Latin did in the later ages of the empire.

Hebrew becomes the language of the learned.

Much of that great mass of Jewish lore which the race still possesses under the name of Mishna was written in Neo-Hebrew, corresponding to what is known in history as Low Latin. In this form the language possessed a considerable element of Aramaic, and the grammar was wrought into many modifications to suit the necessities of that legal and ritualistic lore which composes the body of the Mishna. But after all allowances for these changes, the Low Hebrew, as it was spoken and written by the learned in the ages succeeding the capture of Jerusalem and the extinction of Judaic nationality, was much the same language which it had been in the ages of the kings.

In delineating these changes and departures from the old established type of Semitic speech, it must be borne in mind that such changes do not represent great departures such as were produced in the audacious off branchings of

Narrow limits of dialecticism in Semitic.

the Aryan tongues, but only those slight deflections from the common type of which the Semitic languages were capable. Such was the inflexibility, the persistence of form, the rigidity of verbal and grammatical structure, that to vary from the established Semitic was to cease to speak the language altogether. One of the most surprising facts in the whole history of language is the near approach of the most recent Arabic dialects to the language heard in the streets of ancient Jerusalem, on the wharves of

Tyre and Sidon, and under the shadow of the brick-built temples of the most ancient city of the Chaldæan plain.

Historically, we may reckon the language spoken on the Lower Euphrates to be the eldest, and, in a sense, the original, of all the Semitic tongues; but linguistically it would appear that Phœnician

Inconstant evolution of speech and art of writing.

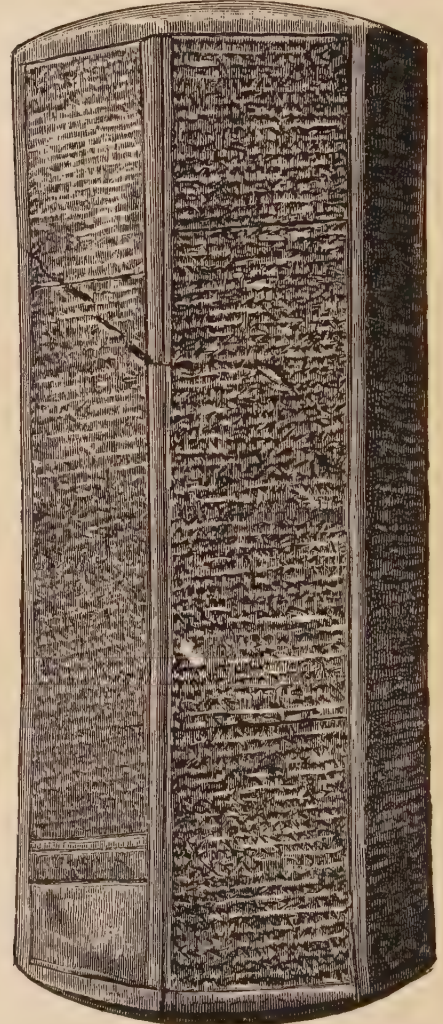
is the first in time and development. The scholar in language is confused in such inquiry by the inconstant evolution of speech and the art of writing. It is by the latter and its products that the linguist is obliged to determine the relative antiquity of languages. It appears that some tongues pass but slowly into the written form. Or it may be that such languages have had the misfortune for several ages to be written in a perishable manner. It is doubtless true that many languages which have had written expression, and have even attained to literature, have gone down to the oblivion of the under world simply because of the perishable *materials* that were employed as the vehicle of writing.

Other nations have been more fortunate in the choice or invention of their materials. It is customary to regard Phœnician as the original of the literal characters employed by the younger Semites and of the alphabets of nearly all European nations. It must be allowed in such a deduction, however, that it were better to consider all of the characters and syllabaries of the Semitic peoples as derived from some *common* original older than either Phœnician or cuneiform Chaldee.

However this may be, the Phœnician inscriptions belonging mostly to the period between 600 and 400 B. C. present a language closely resembling Hebrew. It has been with the greatest difficulty that scholars have secured from

the inscriptions of Tyre and Sidon and Carthage the true elements and capacities of the Phœnician tongue. This, however, has been successfully accomplished. The language is found to be in both vocabulary and grammar no *more* than a dialectical branch of the common

Close affinity of Phœnician and Hebrew.



ANCIENT ARAMAIC CYLINDER WITH INSCRIPTIONS.

Semitic language. A few Phœnician words are based upon Assyrian roots, and others on forms which occur only in Arabic; but, on the whole, Phœnician and Hebrew, as well as Aramaic and Hebrew, are but slightly divergent varieties of the same tongue.

Any rational consideration of the Semitic languages will show the improbability, *a priori*, of their use as a vehicle of science, literature, and philosophy. Their fixedness of form and resistance to innovation are precisely the qualities which scientific and literary languages must not possess. The vivid and pictorial quality, however, was present in the Hebraic languages, and upon this the

Incapacity of
Semitic lan-
guages for scien-
tific expression.

languages are capable. This is to say, that Semitic sentences and parts are attached to each other merely on the same level of thought and expression by means of the copula *and*. One thing is affirmed, *and* another, *and* another, until the poor meager clause or paragraph is completed. The subordination of one part to another, and the voluminous expansion of a compound concept so natural to Aryan speech, and so easily ef-



AFTER THE CAPTIVITY.—READING THE LAWS TO THE PEOPLE.

meager poetry of those languages is founded. There was a small historical capacity in Hebrew and Aramaic; also in Phoenician and Carthaginian. But the ability of the Semitic tongues in this respect was limited. The structure of the sentence and the paragraph was too simple and too little varied for the free evolution of historical narrative. The syntactical method of *parataxis*, or joining by addition, prevails over that elaborate *hypotaxis* of which the Aryan

perfected in the hands of one skilled in the use of his native tongue, was impossible under the fixed and monotonous iteration and linking of part to part which constituted the essentials of Semitic composition.

As the vehicle of religious thought, however, the Semitic languages seem to have surpassed all others. At least it has been the fate of things that the three great religions of mankind, as dis-

Superiority of
the language as
a vehicle of reli-
gious thought.

tinguished from the beliefs of a polytheistic and mythological paganism, have had their origin in a Semitic source. Hereafter we shall consider the religious evolution among the Semites, but for the present we note only the fact that the languages which were spoken by these people were the strongest auxiliary to the preservation of their religious institutions. Every Semitic language was seemingly the natural and unchangeable vehicle of those religious beliefs which in their institutional development became in the first age Judaic, in the second Christian, and in the third Islamite. The language was of a kind to hold fast a belief, and to prevent its inflection into other forms, or its deterioration into idolatries and myths. It was almost impossible for a dogma once recorded in a Semitic tongue, and accepted by the people who spoke it, to change its form.

It was for this reason in large measure that the religious beliefs, practices, and institutions of the Semitic peoples, and

of the Hebrews in particular, held persistently to the original ideals, imagery, and structure. It is so, and for like reason, to the present day. So long as the

Rigidity of Hebrew speech preserves religious ideas.

Hebrew Bible continues to be the textbook of the Jewish rabbis throughout the world, their faith and institutional forms of religion must remain virtually the same as in the age of the ancient theocracy! In like manner Islam can suffer little or no deterioration so long as the stern, rigid, and invariable language of the Koran continues to be the vehicle of its expression. In a word, the expression and the fact in every Semitic language have a common fate. The expression is the limitation and containing-shell of the fact. Break the expression, and the fact will disappear. It is the stubbornness, the persistency of linguistic forms that among all peoples has kept the religious and theological evolution in abeyance, while the scientific and philosophical evolutions have run ahead with ever increasing rapidity

CHAPTER CVIII.—GENIUS AND ARTS.



THE Semitic races have, on the whole, been next to the Aryan races in achievement and renown. This is true of the thought and the deed which in their combination constitute the essence and tangible form of civilization. The Aryan races have far surpassed the rest of mankind in subduing the earth and holding dominion over it. They have surpassed in their power to think and speak and know. They have excelled in every variety of physical and mental

achievement. The continents and seas have yielded to their adventure and conquest. Before their telescopes the heavens have opened to an infinite depth, and the mysteries of worlds and systems innumerable have become as the twice-told story of a familiar book. Under the microscopes of these peoples the other extreme of the universe has in like manner opened downward, until the expanse of nature, viewed atomward, is almost as profound and glorious as the mystery of the heavens. Whatever we know and think and invent and discover

Tremendous intellectual achievements of Aryan races.

in the worlds of material nature and of thought and purpose, has been almost exclusively derived from the intellectual activity and acumen of the Aryan peoples.

After these the Semitic peoples have been next in achievement, but by no means equals. The geographical area of the latter has been limited in comparison with what the Aryan races have explored and possessed. The philos.

Semites rank
next to the Ar-
yans in progress.

the Chaldaean plain, and afterwards at Nineveh and the other Assyrian cities, brought with it a modicum of artistic achievement. This, however, had respect almost wholly to architecture and architectural decorations. The Chaldees had little art beyond the range of their buildings and the ornamentation thereof—little to satisfy the finer perceptions of the mind. Perhaps there were the rude elements of plastic art among the men of

Narrow limits
of art culture
among Semitic
peoples.



CARPET WEAVING ON HOUSETOP.—Drawn by Paul Hardy, from a photograph.

ophy and science of the Semites have been weak and ineffective as compared with the tremendous attainment of the Aryans. We are now to notice the art and technology of the Hebraic division of mankind; and in this we shall be struck first of all with the inferiority of the latter to those races of the Indo-European stock which have, for the most part, built up the immense structure of human history.

In one of the oldest seats of Semitic civilization, namely, in Mesopotamia, the development of a national life, first in

Chaldæa; but of artistic effects in color few, if any, traces have been discovered. The Assyrians made greater progress in these particulars, as did also the later Babylonians. Assyrian sculpture flourished within narrow limits, and both the Assyrians and the Babylonians cultivated artistic effects in color—at least in the matter of personal costume and adornments.

As the Middle Semites, that is, the Hebraic division of the race, spread westward into Syria, and particularly into the parts adjacent to the Eastern

Mediterranean—as the Phœnician commercial cities arose and the Abrahamites came in at length from the East and settled in Canaan—there were still few indications of the artistic spirit. Observe

Feebleness of the artistic sense among the Hebrews.



ORNAMENTS AND HORSE'S HEAD ON BAS-RELIEF.
 Drawn by H. Catenacci, from original in museum of the Louvre.

migrant tribesmen were not without a glow of warmth, enthusiasm, and hope; but their faces looked up solemnly toward the midnight heavens. The majestic stars were over their heads. Their dream was of the greatness and serenity of the sky. To them the fretted vault on high seemed as the work of an Infinite hand. Under its shadow and curtain they became worshipers of an unseen power. Their thought took no form of fancy. Their emotions were serious, and found vent only in forming concepts of almightiness and in vague ejaculations of praise.

In the migratory period of a race it were irrational to expect artistic achievement. It is in that precise period, however, that the fanciful dreams of mythology

Art could not be developed during migration.

—winged forerunners of the dawn of art—prevail and flourish. At that age, also, the rudiments of the heroic epics take birth and substance. Neither the one nor the other, neither the fanciful inflections and hallucinations of mythology nor the early epic of heroes, battlemen, and protagonists, appeared among the Hebraic races. Theirs only the solemn and awe-struck dream of religion! Theirs only the serious and profound adoration of El, of Baäl, of Beël-saman, of Adonäi, of Marnas, of Shet, of Moloch, of Milcom, of Malika, of Eliun (god of Melchisedec), of Ram, of Rimmon, and finally of Jehovah-Elohim. It is

how the concepts and inspiration of art were wanting to these peoples. Take the Hebrews for example. How gray and monotonous were the color and landscape of their imagination! Those all a devotion of the intellect and imagination of a race of people to the single theme of religion, of worship, and of ceremonial suitable for the celebration of the gods. Of art, there is none.



ASSYRIAN PALACE RESTORED.—KOUYUNJIK.—After Ledyard.

The same spirit in the Hebraic races continued to prevail after the sedentary life was substituted for the pastoral; after cities were built in Canaan; after the theocracy was established and elaborated; after that theocracy yielded to the monarchy; and finally throughout the national career of the Hebrew race. In vain should we look in the bald, bleak towns of Judah and Israel for artistic taste and culture. At a very early period the Hebrews conceived a strong religious prejudice against pictorial and other artistic forms. Some of the nations had made pictures and statues of their gods. Against this the Abrahamites vehemently protested. They disclaimed all pictorial representation of the deity. They said that their God had no form or semblance in the earth. To them he was an unpictured, evolving flame of fire. In such similitude Moses had seen him in a bush in Midian. To give, therefore, the forms of art to divine things was to encourage idolatry.

This anti-artistic prejudice stood strongly against the æsthetic aspiration—if such existed—among the Hebrews. The same principle wrought the like result among all the Semites. Take, for example, the wide and easy domain of architecture. Many races of small reputation on the historic page have far surpassed the best achievement of the Semites. Great was the indifference of the latter to all *effect* in building. It should not be said or supposed that the frequently massive, and many times highly ornate buildings of the Semitic peoples displayed no evidences of *skill* and *genius* in their design and construction. On the contrary, many of the temples and palaces produced by

Protest of the Hebrews against pictorial representations.

Indifference of all Semites to artistic effects.

men of this race have been among the most costly and highly adorned of the structures reared by man; but they were really inartistic—devoid of the imaginative element, adorned only in the gorgeous manner of the East, and with a view of testifying to the wealth of princes or the magnificence of the gods.

Semitic palaces and temples were generally built without respect to beauty of form. Confining ourselves for the present to the works of the Hebrews, we find no beauty of form in any of their buildings. Doubtless the greatest by a large remove of all their structures was their national temple at Jerusalem. What was the shape of its ground form? Merely a parallelogram—simplest of all the plans of structure. What was the likeness of the building? Merely a glittering cube, or a parallelopipedon; no variation was attempted from the outlines of a block or a box. Gorgeousness there was in every part—costliness without and within. But architectural art was wholly absent, and decorative art almost exclusively limited to luxurious adornment with gold and Oriental workmanship.

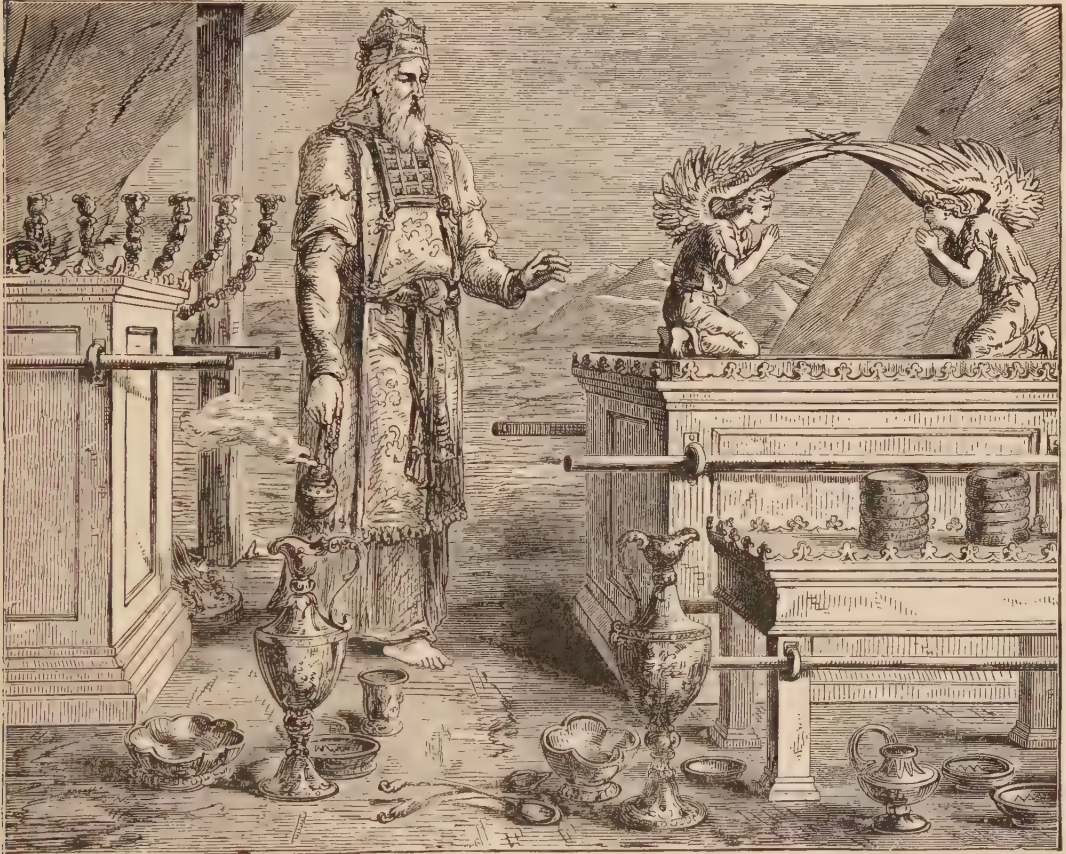
We may not, however, depreciate the decorations of the temple. The finest of these were the winged creatures that were set hovering over the ark, the golden candlesticks, and the curious embroidery of the curtains. Of these three things we have an elaborate, but not very distinct, description in the Pentateuch. The winged figures lacked one of the first essentials of art in this, that they were not done in the similitude of any existing thing. They were made after a concept and description which had been caught in glimpses by Moses and transmitted by him to his workmen. But the winged creatures were not in the form of any

The temple of Solomon artistically considered.

Ornamentation takes the place of art; the cherubim.

likeness in the earth or visible heavens. They were called Cherubim, or the Wise Angels. Modern scholars and artists are not agreed as to the figure which the Hebrew workmen gave to these guardian effigies of the Holy Place; but the cherubim are generally represented as angelic in face and with outstretched wings, spread above the ark into which

not, they doubtless represented the highest æsthetic concept of the Hebrew race. The golden candlesticks, again, were costly and ornate rather than artistic. There was a sense, however, in which they were better art than the cherubim. For they were made in the likeness of things natural and visible to the eye. The flowering almond seems to have



FURNITURE OF HEBREW TABERNACLE AND PRIEST IN ROBES.

the creatures looked as if to inquire of a mystery.

The figures were mostly of beaten gold, and the workmanship was doubtless gorgeous and elegant.

Elegance and costliness of the figures; the candlesticks.

Whether the cherubim in their outlines and poise might be regarded as artistic—judged by the canons of modern art—may never be determined; but whether they were or

been the origin of the design; and this the artist followed in forming the six outbranching arms of the sacred lamp. This, like the cherubim, was made of “one beaten work of pure gold. Of a talent of pure gold made he it, and all the vessels thereof.”

It is of interest to note that the two men upon whom Moses relied for the design and execution of the great works

of the tabernacle were genuine Hebrews. Bezaleel was a man of Judah, Moses employs and his colaborer, Aholiab, native workmen; ornaments of tabernacles, a Danite. The latter is represented as being an engraver, and a man of skill in workmanship and embroidery. The former would appear to have drawn the design and done the ideal work in the execution of the

eight cubits in length and four cubits in breadth, were wrought of fine twined linen, with blue and purple and scarlet ornamentation, and "with cherubim of cunning work." Five of these great curtains were coupled together, so as to make a division in the tabernacle; and the same manner was afterwards used in furnishing of the national temple on Moriah.



ARCHITECTURE OF TOWNS (NAZARETH).—Drawn by H. A. Harper.

sacred ornaments. Bezaleel was also a worker in wood; for it was he who made the ark of fine wood, and ornamented it with its castings of gold rings, and with staves for bearing the sacred repository from place to place. To these principal workmen were added other men of skill, wise-hearted in the fabrication of ornaments and decorations.

The tapestry of the tabernacle, and afterwards of the temple, was of artistic design. The heavy curtains, twenty-

It is not needed that we should enumerate the other articles of art and service in and about the great sanctuary of the Hebrews. With the exception of the cherubim over the ark, it is probable that all the ornate tapestry, vessels, and implements of the tabernacle and temple had in them the quality of utility. They were useful first, and ornamental and artistic in the secondary sense. There was a fine table for the

Decorations and implements of the altar.

showbread; an altar of incense; a brazen altar of burnt offering, with its horns overlaid with brass; twenty pillars with brazen sockets and hooks of silver; hangings for the gate of the court, and many other parts of ornamentation bearing the marks of at least elegant artisanship.

The temple of King Solomon, planned in the time of his father but executed

and dedicated in his own reign, has held a large place in the estimation of the Hebrews and of all Christian nations. It was not a large or imposing structure. Its situation on Moriah lifted it up into a conspicuous view from Jerusalem and the surrounding country. Its elegant and costly ornamentation without gave it brilliancy. The sunlight was reflected from the gold and silver plating of the façade—if so we may call the front elevation of the structure. In the matter of expenditure, the temple might well compare with the great buildings of the world; but in artistic design, it must be relegated to the level of common buildings of the mart and assembly. It was in the curious artisanship of the temple and in the profusion of its golden ornamentation that the national sanctuary has its place among the famous buildings of the ancient world.

As to other architectural achievements, the Hebraic peoples were little distinguished above the half-barbarous nations of their age. Doubtless the

Architectural
insignificance of
Hebrew towns.

towns of Palestine and Phœnicia, like those of the broader Syria round about, were picturesque in their situation and distant view; but the low, square

houses which composed such towns and cities, like the corresponding structures in the same countries to-day, were unknown to art in either design or construction. This may be said also of house decoration generally among the Hebraic peoples. Even the ancient skill of their fathers in Mesopotamia seems to have been lost in the westward migration of the Canaanites, and of the



POTTER AT THE WHEEL.

Drawn by Paul Hardy, from a photograph.

Phœnicians and Hebrews in particular.

The barrenness of these races in pictorial and plastic art is something that may well excite the astonishment of after times. It might almost be said that the Hebraic peoples west of Mesopotamia have never carved a statue or painted a canvas! As compared with the facility and abundance of Aryan, and even Hamitic, art, the Semites are totally

Poverty of the
Hebrew race in
art work proper.

eclipsed The latter rose to the level of cunning workmanship, and in a few instances to elegant and luxurious decoration; but of that wide, free art in which the inspired imagination and skillful fingers of Aryan genius have wrought their marvels through many ages of time and in all vicissitudes of circumstance and place, the Hebraic peoples knew nothing and cared as little.

In the useful arts the Semites show



WOMAN GRINDING AT THE MILL.
Drawn by Paul Hardy, from a photograph.

to a better advantage. In this respect there is a considerable divergence and differentiation of the several branches of the race. Some had a better technology and some a worse. Those who turned their energies at an early period to commerce and foreign intercourse became, under the reactions of such a manner of life, manufacturers and artisans. Of

this kind were the inhabitants of the great seaport cities of Phœnicia. Few emporia of the ancient world had greater activities of the sort here referred to than did Tyre and Sidon in the age of their ascendancy. The products of those famous cities were known in all the chief centers of ancient civilization.

Confining our attention once more to the Hebrews proper, we note the simple and unprogressive character of the useful arts among them. Their skill in building was limited to the ruder kind of structure. The building of the national temple, above referred to, could hardly have been effected without the aid of foreign architects. The skilled artisans of Phœnicia were called over by Solomon to superintend the building of his temple to Jehovah. Hiram, King of Tyre, furnished the chief builders; only the simpler parts of the work were assigned to the men of Judah. We have many hints in the Book of Kings and Chronicles of the dependence of the Hebrew rulers upon foreign talent for the prosecution of those higher enterprises which had become necessary under the advancing civilization of the state.

Hebrews depend on Tyrians for architects.

The condition of the useful arts among a people may be generally estimated by the character of their vehicles on wheels. Upon these depends the easy conveyance of merchandise and other property from place to place, and after that the carriage of persons. The different nations of antiquity attained a very variable degree of skill in the manufacture of two-wheeled and four-wheeled vehicles. Generally in ancient times

Wheeled vehicles an index of industrial progress.

Better appearance in the industrial and useful arts.

strength in carriages of all kinds was attained only in connection with great weight. The light-wheeled vehicles of modern times, in which wood and iron are so skillfully combined for strength and durability, were unknown in ancient times; but in many countries great strength, durability, and beauty were reached in carriages and chariots—this at the sacrifice of lightness and elegance. Though these were heavy, they met in other respects the industrial demands of the age. The Greek makers achieved high success as the manufacturers of

structure was as rude as the wheels. Only oxen were used for draught, or perhaps, in rare instances, donkeys. The gearing and attachments by which the beasts were hitched to vehicles were such only as the pastoral nations have invented. Generally the ox drew his load *by his horns*. Rude yokes were invented, and the draught transferred from horns to shoulder. Horses were not employed by the Hebrews either for draught or riding, at least not until a late period in the national history.

Perhaps the first stage of industrial



PEASANTS PLOWING IN PLAIN OF SHARON.—Drawn by H. A. Harper, from a photograph.

vehicles, both for the conveyance of freights and for rapid journeys. The bronze chariots of Rome are famous in history.

The Semitic peoples of antiquity never advanced beyond the stage of rudeness in the production of wheeled carriages.

Wheeled carriages of the Semites; gearing of oxen.

Their vehicles were mostly of two wheels only. The wheels were made out of

disks of wood, bored through at the center for the passage of a large axle. The latter was more frequently framed into the wheels so as to revolve with them. The cart mounted on this primitive

progress among mankind is marked by the introduction of the plow. It is believed that the name of this implement has given the definitive term Aryan

The plow marks a stage in the human evolution.

(from the root *ar*) to the greatest and most progressive division of the human race. The term could not have been used to designate the Semites. In the earlier stages of their tribal and national career they plowed not at all. Perhaps a considerable period elapsed after the conquest of Canaan by Joshua before the plow was introduced, and then only in its rudest form. A crooked beam of

wood with a crossbar, sharpened at its lower extremity for share and above arranged for a handle, constituted all there was of the most important industrial implement in the world.

The other outdoor implements of the Hebrew farmer and the gardener were of like simplicity and imperfect forms.

Outdoor implements and utensils of the Hebrews. In some branches of labor the implements were better. Such were the pruning hooks which the masters of vine-

stage of intellectual development are acquainted with the lever and its uses. The same is true of the wedge. The necessary splitting of timber would soon acquaint even barbarians with this device for the application of force. The inclined plane must have been known from the earliest ages. The wheel and axle and the pulley come next in order of discovery, and finally the screw. It is possible that the wood screw was used by the Hebrews in some of the practi-



CARRYING HOME THE PLOWS AT EVENING.—Drawn by H. A. Harper, from a photograph.

yards used in the care of their vines and orchards; also the sickle, which seems to have attained a tolerably perfect form. Iron and bronze were known and used in the fabrication of tools, but only to a limited extent. Of the means of applying force in the practical problems of labor the Hebrews knew but little. We may assume that all men in a moderate

cal arts. The wine press, however, so much in use among the people, was constructed by leverage; and if the screw was known, its application was limited.

These hints at the physical appliances of a people furnish the clue to much besides. Manufactures in the larger sense can hardly rise above the level of the apparatus employed in production. The

Hebrews possessed a considerable measure of skill in handicraft; but their work in this respect was limited to domestic objects. This is said not of the Canaanites and the Phœnicians, but of the Jewish race proper. We have already remarked upon the primitive inaptitude of this people for foreign commerce. The national sentiment was against it, and the useful arts were accordingly limited to the production of the few articles demanded by the domestic taste. The small area of Palestine forbade a great variety of productions. Domestic trade was of small importance to those whose products were uniform throughout the country.

In the beginning Israel had no seacoast. Only in the age of the Hebrew ascendancy was the authority of the state extended to that part of the sea washing the east Mediterranean shore from the bay of Acre to Idumæa. The policy of the state, religious in its first intent and never secular in the sense of modern government, was set against intercourse abroad because of its supposed evil results upon the people. Foreign products, foreign institutions, and foreign gods were alike dreaded and at length despised.

From these conditions the industrial life of the race became almost exclusively domestic. The useful arts were limited to that simpler kind of handicraft which has respect to the necessities

of the simple estate of a half-rural population. In Jerusalem there were little manufactories and emporia for the exchange of products. Machinery, there was none. The artisans wrought simply with tools in their hands. Some were carpenters. Others worked in the metals. Some made sandals and harness. There was a branch of industry for the manufacture of weapons, and this trade was carried perhaps to greater efficiency than any other. Israel was, from the first, warlike, and must be supplied with the implements of fight. Another class of artisans engaged in the manufacture of apparatus for taking fish. In this industry, also, excellence was attained. The fishermen of Galilee had nets and boats not inferior perhaps to those of the Neo-Syrians and Arabs of the present day.

Of such a people, in such an age, science and scientific investigation should not be expected. We have already spoken of the aptitude of the Mesopotamian Semites for certain branches of scientific knowledge. In some kinds of observation the people of the ancient race surpassed almost all the men of antiquity. It were not correct, however, to suppose that the Chaldees, or any branch of the Semitic race, had caught the true scientific spirit. So far as the intellectual moods precedent to science are concerned, they are two in number. The first of these is observation, and the second is investigation, or experiment. Some kinds of knowledge may be obtained simply by *observing* the phenomena of visible nature. Others must be sought by *investigation*: scrutiny into laws and relations which do not appear to the senses, but appeal only to the understanding.

Manufactures are gauged by the appliances therein.

in this respect was limited to domestic objects. This is said not of the Canaanites and the Phœnicians, but of the Jewish race proper.

Domestic features prevail in the industries of Israel.

Hebrew policy discouraged foreign intercourse.

washing the east Mediterranean shore from the bay of Acre to Idumæa. The policy of the state, religious in its first intent and never secular in the sense of modern government, was set against intercourse abroad because of its supposed evil results upon the people.

Scientific spirit not present among the Semites.



IRON WEAPONS OF THE
HEBREWS.

It was as observers only that the Chaldee seers became famous in antiquity for their knowledge of the heavens and of sidereal phenomena. They observed. They watched the stars by night. As much as might be seen and pondered they recorded and considered with an attention worthy of an enlightened age. But the Chaldees could not be said to be *investigators* of nature and

The Chaldees famous as observers of nature.

and relations by which all things are bound together.

These primitive qualities of mind were intensified in the case of the Western Semites, and, particularly, in the case of the Hebrews. To the Hebrew mind nature appeared as a sacred mystery, showing forth the almightiness and power of a creator and preserver, but suggesting no reckless examination into the

manner in which the Hebrews contemplated phenomena.



FISHERMAN CASTING NET.—Drawn by Paul Hardy, from a photograph.

of natural laws. Their intellectual scrutiny did not proceed into the arcana of the physical world, or strive to solve the mysteries of the stellar orbs on high. Their knowledge stopped short with the stage of sense-observation. It did not attain the stage of reason and explication. The awe with which all of the Semitic peoples regarded the earth and the heavens prevented the free and courageous examination of the things perceived, or the discovery of the laws

secrets of causation and dependence. There was a sense in which the Hebrews, more than any other people of antiquity, recognized and felt the presence of a *cause*. There was another sense in which they less than almost any other race of a like degree of intellectual advancement perceived and apprehended *causes*. The concatenation of antecedent fact with consequent result was unnoticed by the Hebrew mind, or actually avoided as a thing dangerous to be discovered!

Thus the lore of the Chaldees was not cultivated by the Abrahamites. The

Measure of scientific attainment among the Hebrews.

latter continued, as their ancestors had done, to look up at the heavens; but the

lore of the heavens was forgotten by the sages of the Holy Land, who were satisfied to contemplate only the majesty of the invisible power which they recognized behind the visible heavens. The spirit of investigation never appeared among this people. In the age of Solomon there was a branch of culture which concerned itself with recording and, perhaps, classifying the plants and flowers and fruits of the country. The king himself is reputed to have had skill in this branch of knowledge. Certainly this was the preliminary stage of science; but it was checked and brought to a barren delivery by two general causes operating in and upon the Semitic intellect.

The first of these was that linguistic rigidity of the Hebrew which prevented the inflection of the language to meet the new demands of thought and the increasing necessities of knowledge. It is

Reasons for stationary character of the Hebrew mind.

doubtful whether any Semitic tongue could, at the present time, be employed

even by the most skillful scholar in the world as the vehicle for even rudimentary teaching in the laws of natural phenomena. The second fact which held back the Hebrew mind was the religious awe with which it was overshadowed. It is one of the mysteries of human nature that awe seems to forbid investigation, and that investigation tends to put away awe. Awe seems to require that the mystery shall remain mysterious and close at hand. A knowledge of the law of causation seems—particularly in the first stages of scientific investigation—to put the mystery away; not, indeed, to extinguish the mystery, but to remove it

to a distance between which and the investigator only the play of cause and effect is discoverable.

For these reasons the Hebraic peoples never entered the age of scientific development. They were not wanting in powers of observation, but were deficient

Intellectual dispositions of Greeks and Hebrews.

in scientific instincts. We should remember, however, that all the ancient peoples were weak as investigators of natural phenomena; but the difference between the Hebrew and the Greek in this respect was very great. The latter was eager to know, to find out, to investigate—curious to inquire into the causes and relations of things. Certainly his knowledge of the natural world, and of the laws by which it is governed, was meager and ridiculous; but the *spirit* of investigation was in him. And if the facts and appearances of the outer world baffled his instinct of inquiry, the same could not be said of his inquisitiveness respecting himself. To no other subject whatsoever did he give his attention with so much zeal and success as to the study of himself, particularly the study of his mind. This was philosophy; and in this the Greek surpassed all men. As a thinker, he had precedence over all. When the modern nations have produced *one man* with the powers of thought and reason possessed by Plato, we may then dethrone the Greek and set up another.

The Hebrew, however, was not a thinker. In this respect he was as little excursive as he was in the investigation of nature. The Hebrew scarcely considered himself at all. He hardly

Absence of philosophical spirit in the race.

recognized the existence and activities of his own mind. He formed no system of mental philosophy. He wrote no book in which a rational exposition was attempted of the nature of mind and the

modes of its action. He made no attempt at a classification of the mental faculties, no effort to distinguish between one kind of knowledge and another. His whole subjectivity related to his sense of sin, of the pressure of divine wrath upon him for unrighteousness, of the means by which the shadow might be rolled away by expiation and sacrifice.

The Hebrew poets showed themselves capable of a strong, almost cruel, analysis of the moral nature of man clouded with shadows, darkened with terror, hurt with crime. But the analysis never reached the mind as such. That,

like the mysteries of the natural world, provoked no curiosity. Though, as we shall presently see, the Hebrews produced a religious system destined to extend its influences to all quarters of the civilized world, they were never able to produce a philosophical system; nor did they care that such a system should exist. We must needs be surprised with the absolute barrenness of Hebrew literature as a reflection of reason and philosophy. The mind which produced it, though strong and vehement, was wholly occupied with considerations of another kind.

Severe analysis
of moral nature
by Hebrew
seers.

CHAPTER CIX.—THE POLITICAL EVOLUTION.



E may now notice briefly the governmental system of the Hebrews. In the days of their migration from Chaldæa the government was simply

that of the patriarchs. What that was we have tried to explain in another part. In such a state the natural relations of blood and affection are raised until the family becomes a tribe; the father, a patriarch; the patriarch, a governor.

Abrahamites
and preceding
peoples of Ca-
naan.

The Abrahamites on arriving in Canaan found there the Semitic tribes who had

long preceded them in the migration. The latter had already passed from the pastoral to sedentary life, and had organized tribal governments with kings at the head. Melchisedec was King of Salem. To him the father of the Jewish race paid tithes. He is also said to have been a high priest—wherein we may see that union of religion and civil

authority for which all the Semitic peoples have been noted. The relation of the King of Salem and Abraham show conclusively the affinity by race and faith of the Salemites and the new comers; they were all alike Semites, and all held in common the belief in one God, not many.

The Abrahamidæ were fast becoming a tribe, like the other Canaanites, when in the fourth generation they were led to remove into Egypt. In Genesis the narrative runs to the effect that *all* of the descendants of Abraham went down in the time of the famine, and were taken under the care of the great grandson. Perhaps we should consider it as a family rather than a tribal migration. The writer of Genesis concerns himself only with so many of the immigrants from Ur as were descended from a single patriarch. Doubtless the migratory movement had brought many clans from Chaldæa to the same region

Process by
which the coun-
try was Semi-
tized.

in which the Abrahamites proper had settled. Canaan was Semitized. It had been so already for many generations. centuries of time. The family of Abraham was but a personal atom in the great body of immigration.



ABRAHAM AND THE KING OF SALEM.

The movement from the eastern rivers to the western sea had extended over | In Egypt the Israelites had no opportunity for civil government. They were

under the laws and authority of the Egyptians. It would appear that they were aggregated for the most part in the region between Pelusium and the Lower Nile. The situation was such as to permit of no independent civil development. Slaves do not adopt a consti-

Israel in Egypt a subject nation.

were expelled in a disorganized mass from the country. On their going forth into the desert, or "the wilderness," as it is termed in Hebrew story, the people were as yet without institutions. They rolled away in the direction of Sinai, and, being once freed from pursuit and persecution, began to become organic.



CONSECRATION OF A PRIEST.

tution, or even organize a priesthood. A servile race must accept the law of the master, and even adore the master's gods.

Though the story of Israel in bondage as told by the author of Exodus is very different from that recorded in the tra-

Phases of the going forth of the Hebrews to freedom.

dition of the Egyptians, there is an agreement in this, that the Hebrews were a subject people, and that they

The tribal division had been maintained during the Egyptian period. The several bands

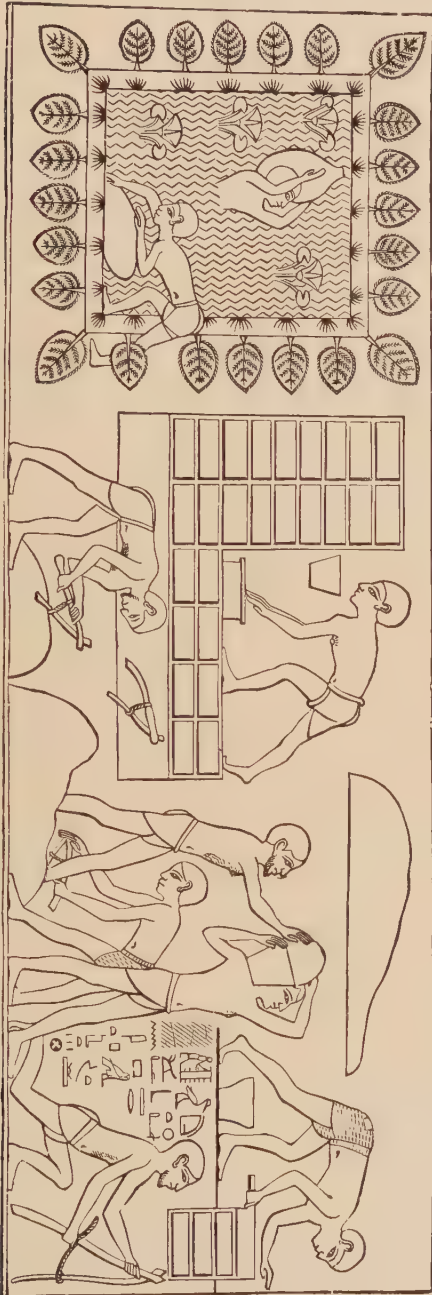
of fugitives were gathered into twelve principal divisions, according to the names of their ancestors. Moses and his brother are represented as having almost absolute authority in directing the destinies of the whole people. Their ascendancy over the Israelites was referable to the fact that the leaders presented themselves in the name and by the authority of Jehovah, who had

ordered them to lead the nation forth to freedom.

It was at this juncture that the Israeli-

authority which was promulgated over the people. If Aaron was high priest, Moses was leader and generalissimo.

HEBREW SLAVERY IN EGYPT.—MAKING AND CARRYING BRICKS.—From Ebers's *Egypt*.



tish theocracy was prepared in outline. A government by means of a priesthood was established. There was, from the first, a certain secular element in the

The two were to be supreme *together*. Neither was a king. Jehovah was the king, and these were his lieutenants. The officers under Moses were military; those under Aaron were religious and

civil. It was on this side that the real government existed. The office of Moses must expire with the period of the Exodus, or, at most, with the reconquest of the Promised Land; but Aaron and the House of Levi should abide forever in authority. In the first intent there was no such thing as civil rule. There was military command; but the authority, both secular and religious, was lodged in the priesthood.

Under this general outline Israel was organized in the desert. Each tribe was marshaled by itself, and was divided ac-

Organization of
Israel in the
desert.

according to clans and families. The military was distinguished from the people

—though nearly all of those who were able to bear arms and join battle were listed as “fighting men.” A treasury was provided from the first, and that was under the control of the high priest and his subordinates. Out of the nature of things, the journeyings and marchings and removals of Israel in the desert must give a strong military character to the people. The young men grew up in arms. They were under command as soldiers as soon as they were able for battle. Meanwhile, the old nomadic life came back, and it were possible to conceive of the nation’s breaking into fragments and becoming, as the Abrahamites had been, shepherds and keepers of flocks on the plain. But the combined authority of the priests and the military captains prevailed over the tendency to disintegration; and though one generation was buried in the desert, the next came around in a circuit against the borders of Canaan.

The battles and wars of Joshua belong to general history. Lapse of time had now widened the breach between the Canaanites and their kinsmen. Relationship of race had been forgotten.

The adoption of a severe monotheism by Israel and the worship of different deities by the respective tribes of Canaan gave ground and excuse for the

Harshness of the
Hebrews toward
the Canaanites.

exterminating wars which ensued. The Hebrews came under the banners of Jehovah-Elôhim. His promise they possessed in a glorious tradition to the effect that the land should be theirs as far as the Great sea, that it should be given to the seed of Jacob forever. The Israelites therefore fell upon Canaan in the double character of military conquerors and religious zealots. The severity of their treatment of their ancient kinsmen, the men of Canaan, must be explained by the combined military spirit and religious passion of the conquerors.

With the subjugation of the Canaanites the people of Israel found themselves free, after their long continued hardships and

Organization of
the Hebrew gov-
ernment at Je-
rusalem.

trials, to establish their government in a more permanent form. To this end a city should be chosen as a capital. Salem, the chief town of the Jebusites, was found and taken by the Hebrews; and thither, after many vicissitudes, the central objects of the national religion were transferred. The nation was centralized around the city. The lands were apportioned, as we have seen, and a high court established for the exercise of the functions of government. With the completion of the conquest, the military spirit gave way to the theocratic party, and for a while secular authority was almost unknown in Israel. Essentially, the government was monarchical, the high priest being regarded as the representative of the invisible king.

We should not, however, pass over that aspect of the civil life which presented itself under the form of the judge-



DESERT MARCH OF THE ISRAELITES.

ship. The office of judge had not been contemplated in the establishment of the theocracy. It arose afterwards as an almost necessary element in the body politic. It was in the nature of things that the priesthood should concern itself more and more with the religious gov-

Institution of the judgeship; manner of the choosing.



HIGH PRIEST OF ISRAEL—TYPE AND COSTUME.

ernment and ceremonial. The inefficiency of such rule in secular matters soon became apparent. The affairs of the people were neglected or misadministered in instances not a few.

Thus the necessity for some one to stand as the organ of public opinion and determine what should be done in times of emergency evoked from the heart of Jewish society the judges. They are said to have "arisen," an expression which suggests the national origin of the judicial office. In reality, the judge was the precursor of the king that was to be. The epoch was transitory from the pure theocracy which had preceded to the absolute monarchy which was to follow. The transition, indeed, was less rapid than might have been anticipated. The theocratic principle held back the movement for a considerable period.

The judges did not succeed each other in regular order. Only three of them, Deborah, Eli, and Samuel, are named as having

Prerogatives and sanctions of the judicial office.

arisen to the preëminence of the general judgeship of Israel. Could we scrutinize carefully the history of the times, we should doubtless find others rising in this tribe or that to a kind of leadership which, with further development, would have produced a judge. The judge came *per occasionem*. Some contingency of affairs called him forth. His office was hardly at any time statutory. His prerogatives were derived from public opinion; his continuance in office depended upon that condition of affairs which had summoned him forth to leadership. The office had almost a religious sanction.

We may suppose that a certain distrust of the priesthood would arise against such an institution; but the theocracy seems to have been complaisant in the presence of the new and salutary secular

office. The judges, as matter of fact, were deeply imbued with the national faith, and were not likely, in the exercise of their rights, to run counter to the religious prejudices of the people and the priests.

This intermediate office of the judgeship paved the way for a further and

Motives of Israel for instituting the monarchy.

much more radical aggression upon the theocracy. Israel was surrounded by kingdoms. Some of them were petty and some great.

War was the mood of the age. As a warlike power the theocracy was inefficient. The priesthood was multiple. It lacked concentration. The high priest was frequently wanting in the requisite abilities for the government of a people. He was sufficient as a representative of the national

ceremonial. That was recorded and defined in writings and traditions which might not be overstepped. It was a thing of letter and precept and formula, which even blindness might follow with inerrancy. But the large affairs of the growing state were not so. Particularly in times of aggression was Israel weak. There was want of centralization—of unity in the secular arm. The people were quick to perceive the disadvantage at which they were placed in the competition of the age. To the Hebrews of

the times of Saul it seemed that they were about to be swallowed up by the hostile elements around them. They perceived that their theocratic organization was not sufficient for these things, and therefore they at length boldly demanded a king.

Now it was that the popular instinct for the first time clearly crossed purposes with the theocracy. The Aaronic Order was clearly and strongly against the kingship. There was logic in the



HEBREW KING IN STATE.

attitude of the priesthood. If Jehovah were the king there could not be another. To put up an earthly king in place of the high priest, the declared representative of Jehovah, was revolutionary and impious. To substitute some other authority for the authority of the Aaronic Order was to destroy the policy and constitution which had made Israel a nation. But the popular voice nevertheless prevailed. It was an example of that general law of evolution

The popular will crosses purpose with the theocracy.

which works its own result always among peoples and nations, as well as in the material order of the world.

With the choice of Saul to be King of Israel we enter a new governmental

period, which was not essentially changed in its character until the extinction of both divisions of the Hebrew people. We are not here concerned, however, to trace out the course of the Jewish kingdom, either under its first three great monarchs—Saul, David, and Solomon—or after the disastrous division of the state in the time of Solomon's sons. The first two kings were strongly warlike in their dispositions. The turbulence in which the career of Saul was ended must be attributed to the hostility of the priesthood to the new order, and more particularly to the fact that Saul was in little measure disposed to conciliate the theocratic party. David, on the other hand, though as much a warrior as his predecessor, had strong sympathies with the representatives of the theocracy. He brought them readily to his support. He admitted their moral government. Personally, he stood in awe of the priesthood—this for both religious and political reasons. He allowed the representatives of the national religion full freedom within their sphere, and conceded much to their wishes. He submitted to the priest's rebuke for his own sins, and is accredited with sincere repentance under the lash of religious authority.

The condition and relationship of the theocracy, which had now become *imperium in imperio*, thus were made semi-

constitutional, and ever afterwards the priests and prophets of Israel claimed and exercised the right of religious government in and under the authority of

the state. They expostulated, rebuked, or denounced—exhorted, approved, and praised—according to the acceptability of the secular reign as judged by the statutes of Moses and the fathers. This state of affairs supervened at both Jerusalem and Samaria. Israel and Judah alike were pervaded with the theocratic spirit, and though monarchical in form, yielded largely in policy and administration to the dictation of the priesthood.

Otherwise, the Jewish monarchies may be regarded as absolute. They differed not much from the Oriental despotisms with which the reader is familiar. There was no secular constitution by which the kings were held in check. Each in his turn took the scepter, generally by heredity, organized his household, constituted his harem, went to war, made peace, and did his will in all things subject only to the dictates of such prudence as a ruler under the given conditions may be expected to exercise. Then, as ever, the check of public opinion lay upon the monarch, and of this public opinion the priesthood was generally the organ. The usual vices of despotic government were more than usually abated in Judah and Israel by the outcry of the ecclesiarchs and prophets; but the salutary influence of the latter was less salutary from the ill-concealed designs of the priesthood to recover their lost estate, and reinstitute the theocracy pure and simple. To the representatives of this purpose the kingdom was always distasteful—always a thing to be dreaded and curbed, and even terrorized with loud denunciation and outcry of coming woe and vengeance.

The historical writings of the Hebrews give a doleful description of the degeneration and crime of the later kingdoms. The monarchs themselves are for

Relations of the kingship to the theocratic party.

The royal household; outcry of the prophets.

The priests exercise authority in and under the kingship.

the most part represented as criminal and wicked. In some cases they are sketched as good. Great is the contrast which the chroniclers draw between the character of such as Josiah and such

Prejudice of the
priests and
scribes against
the kings.

of ruler whom they could not influence and direct, and their admiration of the other type who yielded readily to their expostulations and authority.

The reader of history will have noted the recurrence of this phenomenon in



COURT OF SOLOMON.—PHARAOH'S DAUGHTER CONDUCTED TO THE PALACE.

as Ahab. We may discover in the intense coloring of these narratives the deep dislike of the priests to that type of ruler whom they could not influence and direct, and their admiration of the other type who yielded readily to their expostulations and authority. In the case of the

kings of Judah and Israel there was no doubt much just ground for the division which the prophets and scribes make of them into good and bad. But that the wicked were wholly wicked, or the righteous blameless, may not be allowed of these rulers any more than of the kings and princes in other states with whom history is better acquainted.

At length the kingdom of Israel was

to maintain against the overwhelming pressure to which it was subjected. The Assyrian monarchies bore down upon it from the East. From the southwest came up the Egyptian armies of conquest. Out of Macedonia the son of Philip came, with his conquering arms. Finally, Rome arose with her eagles and overshadowed all.

With the extinction of Jewish nation-



OFFICIAL MANNERS OF THE HEBREWS.—NAAMAN BEFORE THE PROPHET

extinguished, and finally the kingdom of Judah. Deplorable was that state which supervened between the end of the captivity and the beginning of the ascendancy of Rome. Obscure and bloody are the annals of Israel in these ages. The narrative is redeemed with only occasional touches of worthy ambition and heroic sacrifice. The national spirit demanded independent existence. This it was impossible for the Hebrew state

State of Israel-
ites after the
overthrow of
monarchy.

ality the country, under Roman rule, was divided into petty tetrarchies. In the midst of these the ancient priesthood reasserted itself, and became really the governing power. It was with this that Rome had to contend during the perpetually recurring wars of rebellion which rent and distracted the Judæan province. The glimpses which we catch of the civil life of the Jewish people in the first years of our era show the recovered Sanhedrin

The tetrarchies
of Judæa be-
come a Roman
provincia.

in full authority over the Jewish population, and greatly deferred to by the Roman officers. This state of affairs continued with varying fortunes to the epoch of Vespasian and Titus, when Israel as a nation finally became Israel a scattered people. Even the priesthood was never able to recover itself except

had certainly prevailed among the Semites for several centuries. The law against idolatry followed from this as a necessary deduction, and this also had been proclaimed as early at least as the age of Abraham. The laws against murder and theft had been recognized by the Semitic race in common with the



HIGH PRIEST, ARK, AND CHERUBIM.

under the shadow and protection of other governments in foreign lands.

The basis of the legislation of the Hebrew people lies deep in the primitive traditions of the race. We may not discover in what measure the Decalogue was gathered from antecedent rules and principles long prevalent among the Hebrew tribes. The principle of monotheism as an article of the national faith

Derivation of
the Decalogue.

other primitive races from the earliest epoch of tribal and national existence. The social and domestic laws are partly common to all the peoples of antiquity, and partly deducible from the Hebrews in particular. The code, as a whole, covers the leading principles of human conduct, extending in part to the religious and in part to the secular relations and duties of life.

It was in the giving of the Decalogue

as a fundamental constitution to ancient Israel that the recognition of Jehovah as the one and only king and ruler of his people was enunciated. Here was that peculiar combination of earthly and divine relationships upon which, as we have seen, the nationality of the Hebrew race was planted. Moses was called the lawgiver of the people; but he was not at any time represented as the originator of the laws in such sense as Solon and Lycurgus were the authors of their respective codes. The Hebrew leader was regarded as the receiver and transmitter of the statutes of Jehovah, the true King of Israel. The statutes thus came to the Hebrews in the desert under a sanction from on high, most solemn and glorious. The stone-written constitutions which Moses brought from the mountain of solitude were deposited in the ark, and became the very central fact of nationality, embodying both the fundamental principles of government and the covenant between the people and the invisible King.

From the Decalogue proceeded all the other statutes of the Israelitish nation. The Commandments were a constitution, whereon much varied legislation was founded. In the last four books of the Pentateuch we have an ample account of the religious and civil statutes of the Hebrews. One division of these laws appertained to the priests. These had their rules of conduct for themselves and for the administration of the national religion. All parts of the ceremonial were elaborated to the smallest particulars and details, so that the religious life was completely and rationally organized.

The civil statutes were less ample. There were many laws, but these seemed

to have been given forth as if to meet special cases rather than as the parts of a system. The question of homicide was presented in many, but not all, of its aspects. There was one law for murder, and another for accidental killing; one law for the killing of a master, another for the slaying of a servant. Servitude was recognized, and the principles of bondage, and of the means by which it might be terminated, were elaborated with much nicety. Then came the statutes for property, including regulations for its recovery and defense. Felonies and misdemeanors were treated, but not with fullness. Punishments were provided, extending from formal execution at the hands of a blood-avenger, down to small penance and other trifling methods of release from the consequences of wrong-doing.

In considering this legislation we may note two circumstances of a remarkable character. The first is the absence in the Jewish statutes of the distinction between *crime* and *sin*. The one was the other, and the other was that. We are surprised to find better provision made for the escape of a murderer from the legal consequences of his guilt than for the rescue of the sinner who only gathered sticks on the Sabbath day or derided his father. It may be doubted whether there was in the primitive Hebrew mind any distinction between that crime, which is a violation of the laws of the state, and the sin which was done against Jehovah. To the Hebrew the one offense was even as the other.

The explanation of what appears to the developed mind of modern times as a confusion of crime and sin and vice in the laws of Israel, may easily be found by recurring to the constitution of the

The invisible King; the state founded on the law.

Special character of the Hebrew legislation.

Failure of the law to discriminate between crime and sin.

people and its origin. Jehovah was king. He was the supreme head of both the religious and the secular life of the people. To violate his laws, therefore, was *crime*, in whatever form the violation might occur. Whether the offense were the taking of human life, the theft of property, blasphemy, adultery, Sabbath-breaking, reviling a father, removing a landmark, or boiling kid's flesh in the milk of its mother, in any and every case the offense was one; for it was done against the will and statute of the King.

The second peculiarity of the Jewish legislation is the exist-

Prevalence of
lex talionis in
Hebrew laws.

ence of the *lex talionis* as its bottom principle. It was in all parts a law of requital, of recompense, of avengement on the violator of the statute. The principle of retaliation appears with little concealment in every part. Given a certain wrong, and the question was to find the rectification of that wrong by the law of retaliation and recompense; or, if that should fail, by the law of avengement. It is in the nature of many crimes and misdemeanors that they can not be well requited in kind; but if the requital in kind were possible, then that, and not some other punishment, was the thing demanded of the statute of Israel.

In this respect Semitic law was the same in spirit, and virtually the same in letter, as that of other primitive and half-

Universality of
requital among
barbarous peo-
ples.

barbarous peoples. There is a deep-seated instinct in mankind in favor of the law and principle of requital. The first impulse of the uninstructed, unenlightened man is to rectify offenses by return-

ing to the offender a measure of conduct like his own. If he violates the law of property, he shall restore and be fined in kind. If he does an act of violence against the person or life of his fellowman, that deed shall be requited with another like itself. The principle broadly appeared in the Israelitish statutes under such phrases as "a life for a life," "an eye



GIRL WITH WINNOWER SIEVE.

Drawn by Paul Hardy, from a photograph.

for an eye," "a tooth for a tooth," and so on through the whole catalogue of crimes and misdemeanors.

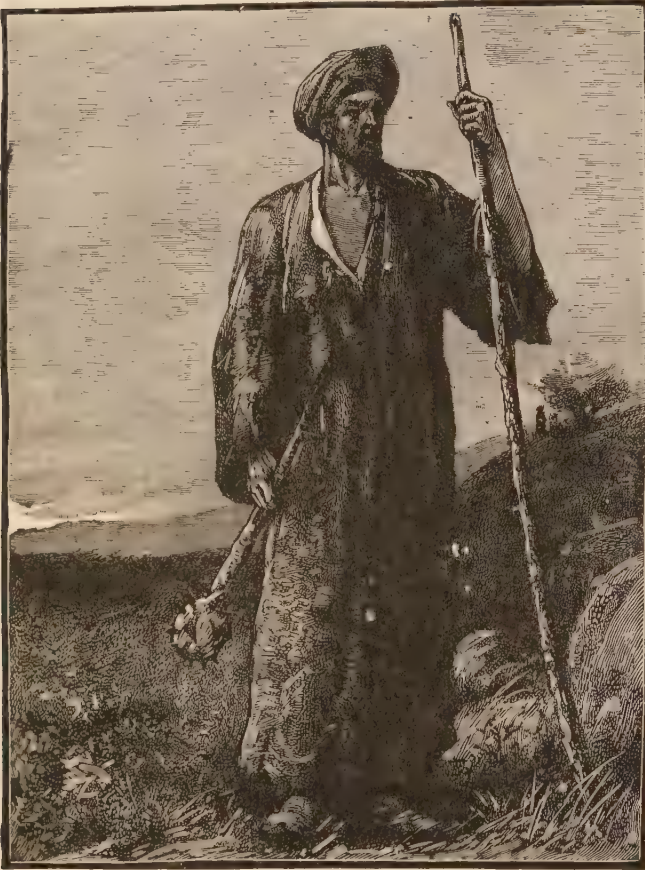
The Hebrew statute went on to provide the measure and degree of this retaliatory punishment for crime. Generally the *lex talionis* required an excess in punishment over and above the measure of the wrong. Theft must be made

Lex talionis demands an over-plus of repayment.

good by a restoration fourfold. In capital crime the punishment must cease with the destruction of the criminal's life—that in the nature of things. But if the crime involved some of the more flagrant sins, such as blasphemy, the visitation of punitive vengeance might extend to the family of the criminal, and

and modes of action that to the superficial observer may appear contradictory, inconsistent, irreconcilable, and, indeed, impossible, as proceeding from a will which in its nature is one. But a profounder analysis will always show the ultimate reconcilability and consistency of all parts and attributes of a given human life. And this is true of the tribal and national life as well.

The legislation of the Hebrews was in perfect accord with the other qualities and activities of the Hebrew race. Beginning with the food supply of the people, their language and linguistic institutions, their laws of sexual union and domestic condition, their technology and arts, their science and methods of intercourse, and so on up to the constitution, laws, and religion of the state, we shall find the whole to constitute a unit so complete as to correspond to the personality of the individual. The Hebrew law, with its rigor, its fixedness, its confusion of crime and sin, its *lex talionis*, and its want of classification, was but a part of the whole life of the people; the other parts were a rigid



SHEPHERD WITH CLUB AND STAFF.
Drawn by Paul Hardy, from a photograph.

even to the destruction of his property and name.

In considering the ethnic life of a people all of its elements must, in the nature of the case, be found to be ultimately consistent with one another. It is even as the life of the individual, though more complex and intricate. The individual life displays qualities

and inflexible language, an austere religion, an inartistic spirit, pride of ancestral descent, warlike passion, and a denial of all merit in the manners, customs, usages, and religions of other peoples.

The Hebrew laws were not produced by processes of legislation, but were proclaimed as edicts of absolute authority. There was no recognition of a right of

Final consistency of all elements in ethnic life.

Final consistency of all elements in ethnic life.

lawmaking among the people. The concept of the right of the people to produce their own laws had not yet risen upon mankind. In Asia that concept has not appeared to the present day. It remained for Europe to know the beginnings and first tentative experiments in democracy and popular government. Even Europe has not permitted the free growth and demonstration of the right of man to govern himself according to his own estimate of his interests and welfare. In the New World such experimentation, though measurably successful, has not yet ended in a social calculus—not yet reached an expression, the terms of which may not be disputed or turned into double-meaning equations.

Of this evolution of civil government under laws and constitutions made by the people, the Oriental races knew nothing. The Hebrews were not the race to take up the principle of democracy and give it organic expression. It should not be thought, however, that the legislation of the theocracy did not in any measure recognize the rights of the people. That were far from true. The careful reader can discover in the laws of the Hebrew state many principles arising from usage, consent, and precedence—such principles as constitute the essence of the common law of England. The lawgivers of the theocratic age readily selected such usages in the formation of their codes, and gave them the sanction of religious authority.

There was much of common sense and practical value in the rules of conduct,

Practical value of the laws; the land system.

property laws, and social regulations among this people. Some of the legislation was unique and original. The peculiar arrangement by which the

lands were assigned to the occupants under a kind of national lease subserved an admiral purpose in the economy of the state. The agrarian troubles to which nearly all the other nations of antiquity were subject, and which frequently led to civil wars and revolutions, were unknown in Israel. There never was a happier balance between feudal absolutism in the ownership of land and socialistic ownership than was the fifty-year tenure recognized by the Jewish constitution. It were not impossible to carry such a system into modern times, and to make it applicable in communities removed by three thousand years from the time of its institution.

Another striking feature of the Hebrew statutes was that under which cities of refuge were established for criminals. The Jewish law not only permitted a kinsman to avenge the wrong done to one of his own blood, but required him to take such office upon himself. He must personally follow the criminal and destroy him in turn. The pursuer might not forgive the homicide and let the fugitive escape. On the contrary, he must fall upon him under the sanction of the law and put him to death. At the same time, however, the law favored the fugitive by providing for him certain towns into which he might flee, and thereby laying hold of an altar be safe from pursuit. At the altar the national religion held its shield above him.

Cities of refuge established for homicides.

It would not appear that the primitive Hebrew legislation was improved and modified by succeeding generations. The statutes dated for the most part to the early ages of the theocracy. It can hardly be said that the constitution ever recognized change or im-

Want of improvement in Hebrew legislation.

provement. Nothing of Semitic origin provides for its own amendment. This was the weakness of Israel's code. The establishment of the judgeship, and even of the monarchy, could hardly be said to be statutory; for neither the

government. There was an executive, and also a judiciary. Both offices under the theocracy belonged to the priesthood, and the judiciary to that body always.

A judicial proceeding in Israel was a



HOMICIDE FLYING TO A CITY OF REFUGE.

one nor the other was contemplated at the beginning. Lawyers, as such, were as unknown as legislators in Israel. There never was any secular assembly of the people or of their representatives called for the purpose of altering or amending the legislation of the state. There was no legislative branch to the

religious inquest rather than a legal inquiry. There were those who were skilled in the exposition of Hebrew law; but all such lore was retrospective and religious. The question was ever to determine how a given matter had stood in the primitive legislation; how it had

Inadaptability of the laws to the changing order of society.

been regarded under the theocracy, and possibly what view the prophets took of the issue presented. The weakness of the whole system of legislation was, as we have said, its inadaptability to the ever-changing order of society. The Judaic system in every part resisted the law of evolution and progress. It was the essence of the system to reach

an established estate from which there should be no departure or divergence. The standards fixed by the theocracy were to remain forever as the invariable units of measure alike for the religious, the ethical, the civil, the social, and even the personal, life of the Jewish people. The Hebrew state was founded on theocratic principles.

CHAPTER CX.—RELIGION.



IN the course of this inquiry we have had occasion to revert in several parts to the religion of the Hebrews, and its influence in the body politic. The

religion of the race was the fundamental element in the national character and history. It were perhaps true to say that among no other people of the world has the religious life so completely dominated all other forms of thought and action. The Hebrew

Hebrew life
founded on re-
ligious instincts.

tribal life began in a religious instinct and separation, and the career of the race as a nation ended in an unsuccessful effort of the Jews of the first century to maintain in their own country the essentials and solidarity of the national faith. Upon their religion, from first to last, the Hebrews staked their all, and to the present day, when the race has ceased to be a *nation* and remains only in the form of a scattered *people*, it still retains its original faith, and by that means succeeds in maintaining an ethnic isolation which would otherwise end in a few years with disintegration and absorption.

This religious perseverance belonged

M.—Vol. 3—20

aforetime to all the Semitic peoples in common. The quality, however, reached its highest evolution and completeness in the Hebrews. Further on we shall see the same characteristic fully exemplified in the Arabs. For the present we are left to note with some particularity the essential features of that religion which was as the life and spirit of the Hebrew race.

Essentially this religion was monotheism. The religion of Israel acknowledged first of all the existence of one God. As far back as the immigration of Abraham into Canaan this fundamental belief was declared as the first principle of the tribal faith. The name and concept of the God thus chosen were brought from the traditions of the old Chaldæans; but the Hebrews, on their separation and removal to the West, lifted up the name and thought of El to that singular almightiness and unity which were henceforth the attributes of his character. Around this central concept of the oneness of the deity all the subsequent doctrines and usages of the national religion became organic and symmetrical. God was one—not many—and upon this faith Hebrew life was founded.

Monotheism the
essential of
Semitic faith

Within the present century a great controversy has arisen among scholars, theologians, historians, and critics as to whether or not monotheism as a principle of religious belief has been peculiar to the Semitic race. In 1859 M. Ernest Renan published his *Considerations concerning the General Character of the Semitic Peoples, and in particular concerning*

Renan's general-
ization respect-
ing monotheism
of the Semites.

are strong, exclusive, intolerant, and sustained by a fervor which finds its peculiar expression in prophetic visions. Compared to the Aryan nations they are found deficient in scientific and philosophical originality. Their poetry is chiefly subjective, or lyrical, and we look in vain among their poets for excellence in epic and dramatic compositions. Painting and the plastic arts have never



TEACHING IN THE SYNAGOGUE.

their Tendency to Monotheism. In that he maintained that monotheistic belief was general among the Semites, and only intensified in the case of the Hebrews and the Arabs. Speaking of the general traits of the Semitic peoples he says:

"Their character is religious rather than political, and the mainspring of their religion is the conception of the unity of God. Their religious phraseology is simple, and free from mythological elements. Their religious feelings

arrived at a higher than the decorative stage. Their political life has remained patriarchic and despotic, and their inability to organize on a large scale has deprived them of the means of military success. Perhaps the most general feature of their character is a negative one—their inability to perceive the general and the abstract, whether in thought, language, religion, poetry, or politics; and on the other hand a strong attraction toward the individual and personal

which makes them monotheistic in religion, lyrical in poetry, monarchical in politics, abrupt in style, and unable for speculative thought."

In this strong sketch of the character of the Semitic peoples, we note the belief of the author that monotheism as a form of religious faith and doctrine was *instinctive* in the given race—

Was the belief
instinctive in
the race?

that that race differed from
all others in the possession

of this instinct. Others were polytheis-

the modern nations had a different origin. Among civilized peoples polytheism has given away. Nowhere in Europe or the New World, where the civilized life is prevalent, are people any longer found who believe in the existence of many gods. The existence among all these of a monotheistic faith must be attributed to a Semitic origin.

Other great thinkers have taken a different view from that of M. Renan. The study of the mythology of the Aryan



PLACE OF LAMENTATION.—Drawn by Paul Hardy, from a photograph.

tic; but these believed in the unity and personality of God as the first concepts of religion. In the treatise referred to the author proceeds to show that the three great monotheistic religions—Judaism, Christianity, and Mohammedanism—have all arisen from a Semitic source. This is true. Nor has any other form of prevailing religious thought among

nations has led investigators not a few to the belief that the first concepts of the peoples of these races also were monotheistic. Max Müller, perhaps more than any other, has urged this view upon the attention of English-speaking people. His study of the Vedas and general investigation of the laws and phenomena

Contrary opinion;
views of
Max Müller.

of linguistic change has led him to conclude that the primitive inhabitants of India, as well as those of Persia and Greece and Rome, believed *originally* in a single Father of Heaven, beneath whom all of the other powers of nature were set in subordination.

Certainly there is much force in the reasoning with which this view of primeval theology is upheld; but the conclusion, nevertheless, seems strained.

No tradition of god-unity among the Aryans.

We might expect, notwithstanding all the deceptions and transformations of language, that if the first peoples of India and Greece and Rome and Northern Europe had been believers in the unity of the godhead, traditions at least of such belief would have perpetuated themselves into the historical epoch; but no such traditions have existed. In certain parts of the mythological lore of antiquity expressions are found as if the authors had believed in one God, not many. Indra is celebrated in the Vedas as being one; but the instances of the use of such language are so rare, and the prevalence of polytheistic phraseology so universal, as to forbid the deductions of those who would establish an original Aryan monotheism.

On the other hand, whenever we touch the literature or traditions of a Semitic people, we immediately note the unmis-

Universalism of monotheistic belief among Semites.

takable traces of a belief in the existence of a single Supreme Being. Everywhere among these races there is an outcry of monotheism, and a denunciation of polytheistic beliefs and practices. Polytheism as a theory, and idolatry as a fact, are equally condemned by the law-makers, philosophers, and bards of the Semitic race. True it is that among the tribes and nations of Semitic descent we find the worship of what would seem to

be many gods. Though the nomenclature of the Semitic pantheon is not at all comparable with the profusion and endless array of deities believed in and adored by the primitive Aryan peo-



DAGON.



BAÄL.

ples, yet the Semites of antiquity seemed to have a sufficient multiplicity to place them on the same level with other races.

But this was only in seeming. The Semites of antiquity instead of worshipping many gods, rather worshipped the One under *many* names. There is a vast

True significance of Semitic polytheism.

difference between assigning to the one God many names and the division of the deity into many gods. It is more than probable that the deity represented among the Canaanitish nations by the names of Baäl, Dagon, Nebo, Moloch, Rimmon, Ashtaro, Nergal, etc., was one in the original concept of the ancestors of that race. These names appear to have represented certain attributes of deity, which attributes might all proceed from one God—not from many. It is in this light that the polytheistic phraseology of the Chaldees, Assyrians, and Babylonians is, for the most part, to be interpreted.

Very different from this, however, was the polytheism of the Hindus, Greeks, and Romans. Here the different powers of nature were not regarded as referable to a single source of activity

and will, but to many sources. There were independent powers in the heavens, on the earth, and in the sea. These concepts did not answer to the attributes of one supreme power, but to many powers scattered afar, and frequently at war the one with the other. Certainly there was a subordination in the hier-

Meaning of polytheism among the Greeks and Romans.

or Rimmon for Jehovah, or it was the worship of an *image* or *likeness* of God. Both of these things were detestable to the higher religious sense of the Hebrews. It was against their severe orthodoxy. With them, in their best estate, Elohim must be worshiped with the *name* of Jehovah. He was Jehovah-

Character and import of the Hebrew idolatries.



HEBREW IDOLATRY.—SACRIFICING TO THE EGYPTIAN APIS.

archy of the gods. Some were greater and some less. The greatest of all was in a measure supreme; but he was over the rest in the sense that a great king is over smaller kings and princes.

The idolatry into which the Hebrew peoples fell once and again was not properly a degeneration into polytheism. It was either the substitution of the false *name* for the true, as, for instance, Moloch

El, the God of his people. To substitute another name was idolatrous; but it was hardly polytheistic.

It was not lawful, in the second place, to worship Jehovah under the guise of any *image* or *similitude*. This form of adoration had been forbidden from the first. Doubtless there were instances of polytheistic degeneration among the Hebraic peoples and the Semites gener-

ally; but idolatry in the religion of the race usually ran in one of the two directions indicated above; that is, the Hebraic heretic worshiped the deity under some other name than that which had brought victory, nationality, and peace to his people; or the idolater set up some image or similitude of Elohim,

sign, and to the second unity of *will*, is vastly more rational and sublime than is that view of nature which regards her as a concourse of chaotic elements and the expression of conflicting wills and purposes.

The gradual extinction of polytheistic beliefs throughout the civilized



DESTROYING THE HOUSES OF BAÄL.

thus reducing him to the rank of a pagan god.

On the whole, there seems to be good ground for the allegation that monothe-

Monotheism appears to have been instinctive in the race. ism was an original instinct in the Semitic race. In this respect stood the

superiority of that race over the other great families of mankind. In no other particular did the peoples of Semitic descent rival, or even approach, the Aryan races. Of a certainty that concept of nature and of the powers above nature which gives to the first the unity of *de-*

world points clearly to the conclusion that such beliefs belong to the infancy of the race and the immaturity of reason. **Polytheism belongs to the infancy of mankind.**

The triumph of monotheism over the beliefs referred to shows that it marks a superior stage in the human evolution. It may be that the anthropomorphic notion of mankind to the effect that the deity resides *over* and *beyond* and *without* the universe, working thereon as if with his hands, and making, manwise, both the substance and the forms of all things that are, must in its turn give away to a

more philosophical concept of universal nature and of the principles by which it is controlled; but this question does not affect the relative superiority of monotheism as a belief over the polytheistic conceits of the ancient peoples.

It would appear to have been the peculiar part of the Semitic race, and especially of the Hebraic division of that race, to keep and promulgate the doctrine of monotheism to the nations. It was this thought upon which not only

Destiny of Hebrews to promulgate monotheism.

pecially of the Hebraic division of that race, to keep and promulgate the doctrine of monotheism to the nations.

opotamia came the race which more than all others enunciated and maintained the belief in one God as the supreme ruler of nature and of man. All that the Hebrews were, all that they became in antiquity, and all that they have subsequently been in their scattered condition among the other nations, has been most largely the result of the fundamental doctrine of the national faith.

From the one idea of the singleness and unity of God, all the rest of the Hebraic concept and formula of religion was developed. An elaborate ceremonial was produced and forms instituted

Hebraic system arose from a monotheistic stem.

for the worship and propitiation of Jehovah-Elohim. A priesthood was established most stern and singular. A theory was formed of the condition and estate of man; of his sinfulness; of his offending relation before the bar of divine justice, and of the necessity of a reconciliation by means of sacrifice. This was the leading visible feature of the national ceremonial. The system of offering was so arranged as to make the interests of the priesthood coincident with a large and punctual performance of the sacrifices. The House of Levi was dependent to a degree for its support upon the sacrificial offerings of the people. Of these offerings the larger part went to the priests. The men of Levi had no lands. They were distributed among the other tribes, and settled upon them as the wards of the people. The situation was such as not to permit the priests to neglect or allow the people to neglect the punctual and ample delivery of gifts for the sacrifices.

But the fundamental idea in the offerings which were heaped up around the altars of Jehovah was the reconciliation of God to the people. The thought was that of atonement, or at-onement, as the



LEVITE SOUNDING THE TRUMPET.

their religious policy, but their national existence as well, was founded. Generally, among the peoples will be found certain ideas which are fundamental to the given ethnic development. One people contributes one idea or thought, and another another thought, to the general civilization of mankind. Out of Mes-

expositors have explained the word; an at-onement between Jehovah and the sinful race who had nominally accepted him as their king, but was evermore deviating from rectitude, evermore breaking the laws of truth and righteousness.

It belongs to the special history of religions to elaborate the particulars of

It were difficult to find in the epoch of the Hebrew ascendancy the evidences of a profound religious life among the people. They did the letter of the statute; but it were hard to discover the traces of the spirit. There was literal-ity, but little spirituality—a vast exhibition, but small exemplification of an inner religious life. The Mosaic sys-

Notion of recon-
ciliation and
at-onement.

Religious life of
Hebrews be-
comes a cere-
monial.



SACRIFICING TO JEHOVAH.

the Judaic system of faith and practice. We are here concerned only with its ethnical results. The Hebrews became a profoundly religious nation—according to the standards of the age. It is clear that the national faith in its substance and expression became a ceremonial and form rather than a living principle of moral and spiritual life. The Hebrew of the theocracy and the kingdom regarded the act of worship as consisting in the letter of the performance.

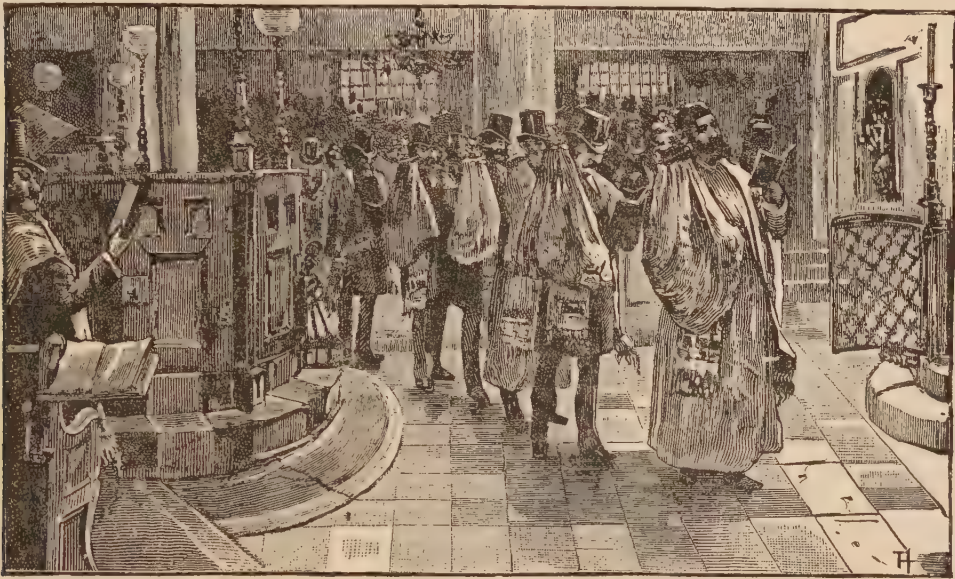
tem of faith became crystallized in the usages of the race, firmly set in a mold and fashion from which there was no deviation. With the progress of the people there appeared what always comes to pass under like conditions, a departure between the thought and life of the nation on the one side, and its unyielding ceremonial on the other. It is the peculiarity of religious systems to become petrified in forms, usages, statutes, ceremonials, and, worst of all,

dogmas, from which there is no departure, no appeal; in which there is no allowance for improvement and adaptation to the ever-expanding and varying thought of the given race.

Thus it was in Israel. Preëminently was it true of the Hebrew race that their religion became so fixed and bounded that there was in it neither principle nor opportunity of reform. Reform, however, was precisely the

Judaism left no place for reform.

Public opinion and priestly lore had coincided in delineating the character of the expected leader and redeemer of the people. He was to be a king and ruler and conqueror. Israel was to be reëstablished as a nation. She should subordinate the surrounding nations and become the one great kingdom of the earth. Of that kingdom there should be no end. As the state sank lower and lower, expectation became more and more intense. When Judæa was



JEWS' DAY OF ATONEMENT.

condition which was necessary to perpetuity. Judaism survived in the period succeeding the decline of the Hebrew state like a dead but undecaying tree. Vainly did the later prophets and the men of reform, the national heroes such as the Maccabees, strive to revivify and reëstablish the wasted energies of the national religion.

For ages together Israel had expected a Deliverer. The prophets had voiced the popular expectation of one who should come and restore the kingdom to its pristine energy and power.

Expectation and prediction of a Deliverer.

made a Roman province, though the subjection of Israel was extreme, the outlook for the apparition of the promised king and restorer was more eager than ever. The day of redemption was believed to be at hand.

Amid all the excitement attendant upon the existence and prevalence of such a belief, there was no expectation of reform. The Sanhedrin did not desire either to reform itself or to be reformed by some agency other than its own. The ceremonies of the national religion continued to be performed as of old. The

The priests plant themselves on the Mosaic system.

priesthood unanimously declared that they had Moses and the prophets. Nothing was further from the public thought than the idea of a regeneration of the Mosaic system by the substitution of a different faith for the one which they had received from the fathers. There was no thought of an insurrection and a new departure—no anticipation that the expected king was to be other than a temporal prince and conqueror.

It were long to relate the details of that condition which was present in Jewry at the epoch of the Christ. Suffice it to say that in the hamlet of Beth-

lehem a child was born; that he was presently taken by his parents, first into Egypt, and afterwards to their home in Nazareth, where he grew up to manhood; that about the age of thirty he became a public teacher, traveling from place to place, discoursing with the people, and announcing himself as the expected King of the Jews.

The authorities gave some heed to the new prophet, but found him to answer in nothing to the public expectation of the deliverer. Though a popular party gathered about him, the rulers and priests were unanimous in rejecting him as an impostor. For about three years he continued his ministry, sometimes persuasively, sometimes aggressively, with respect to the national faith. He said that he was come to fulfill the law and the prophets; that it was not his mission to destroy, but rather to make complete. Then the theme was changed, and the teachings and traditions of Israel were handled as if by an iconoclast. The sayings and apothegms of the most famous and revered prophets and sages of the race were quoted in public discourse and denounced as false in reason and righteousness. Instead thereof, new

principles and new aphorisms of religion, wholly contradictory of those established in the national acceptance and heart, were propounded and held up as the basis of the system of faith by which Israel was to be redeemed from bondage and made whole from her wounds and humiliation.

The new teacher declared that the kingdom of deliverance which he was about to establish was not a kingdom at all in the sense in which the priests and

His exposition of the new kingdom.

leaders of Israel had anticipated his coming. On the contrary, the new kingdom was to be a kingdom of belief and faith and regeneration for the spirit of man, having no respect to rule and authority and temporal power. Indeed, the long existing Mosaic order was to be done away! Priests and sacrifices were to cease! The Sanhedrin itself was to exist no longer! All things were to be made new. There was to be no ruler except Jehovah himself; no mediator but him, the Christ; no more smoke of sacrifice; no more ceremonial and offering of beasts and birds and first fruits of the field; no more altar with its fires; no more Holy Place with the dividing curtain; in fact, no more *existence* of that vast Levitical system which had been to all seeming the bone and nerve and marrow and blood of the national life for a thousand years!

The effect of these declarations could easily be seen. The ministry of the new teacher was regarded as an insurrection. It was looked upon by the Sanhedrin as

Alarm of the ecclesiarchy; the Christ put to death.

anything else than the redemption of Israel. To them it was anarchy. To the high priest the man of Nazareth seemed poorer and more contemptible than a king of shreds and patches. The ecclesiarchy of Jerusalem was at once aroused against him. Should he succeed,

the representatives of the priesthood, and the priesthood itself, must pass away. The breach widened. Real causes of antagonism between the old teaching and the new were put aside, and new causes invented which might be made efficient as an inducement to the Roman government to put down the King of the Jews. A case was made out of trivialities. The Christ had said certain things that were treasonable against Rome. We, the Sanhedrin, are the friends of Rome; but this disturber out of Galilee would overthrow the rule of Cæsar in all Judæa. The issue came, first, to mobocracy, and then to a factitious trial and condemnation of the Christ to death. The execution followed, and the priesthood supposed that the revolution was extinguished.

Another destiny, however, had been reserved for this seemingly insignificant

religious revolt
 His doctrines
 germinate and
 begin to flourish. and heresy.
 The doctrines

of the Christ took strong hold upon a few minds, and the insurrection thus begun in the heart of Judaism, instead of being extinguished, began to flame up, not only in the city, but in other Judæan towns. No effort of the Jewish hierarchy could prevail to check the reformatory delusion. Preachers of the new doctrines, followers of the new King of Israel, began to go abroad, proclaiming the redemption of all peoples through the merits of the very death of him whom Old Israel had expected to reign as a king and conqueror! Soon the limits of the countries inhabited by the Semitic peoples were passed, and men of the Aryan race began to hear,

in Greece and Macedonia and Rome, the promulgation of the new faith.

Thus from a truly Semitic source did Christianity arise and begin to spread among the nations. The new religion, though gaining for the time a foothold among the Semites, soon lost its vantage in the countries of its origin, and began to flourish only among the mythologies of a distant and alien paganism. In Judæa the Levitical hierarchy seemingly triumphed. The priesthood, in a period

New system
 passes from
 Semitic to Aryan
 ground.



TALMUDIST JEW.
 From *Magazine of Art*.

of about forty years, almost forgot the episode of the Galilean. The Jews, as a people, still continued to expect a deliverance from the thralldom of Rome; but none came. Many said lo, here, and lo, there; and there were successive insurrections and rebellions, until at length Rome wearied of the ever-insurgent Jews, and bore down upon the petty province in exterminating wrath. Jerusalem was besieged and taken. Not only Hebrew nationality, but the hope of it was extinguished in blood and fire and famine. Meanwhile, Christianity

afar off crept up like a vine in Rome and began to twine around the imperial porches. The Cæsar's household was infected. The old gods began to shiver in the pantheon. In the midst of persecution and unnumbered griefs the Christians held on their way in palace or

come by war and conquest, had ceased to exist; but not so the Jews. They went forth among the nations in all grades of despair, from vagabondage and slavery to the respectable conditions of teachers and scribes. But they did not cease to be Hebrews. They did not

even abandon their expectation of a recovery of their own land. Through the vicissitudes of more than eighteen centuries this strangely persistent people has continued to look for some revolution in human affairs by which Palestine should once more be repossessed by the descendants of Abraham, and be ruled by the promised sovereign of whose kingdom there should be no end.

It were impossible within the limits of the present work to give a historical narrative of the dispersion and wanderings of the Jews among the nations. Colonies of them soon became established around nearly all the coasts of the Mediterranean. The half-barbarian kingdoms of Europe during the Dark Ages had always a con-



JEWISH MONEY CHANGER.

Drawn by C. Rudolf Huber, for *Magazine of Art*.

catacomb, teaching and proclaiming the mysteries and triumphs of the new faith.

With the capture of Jerusalem by Titus, Hebraic nationality passed away.

Now it was, however, that the ethnic persistency of the race began to show itself in full force. Other peoples, over-

siderable percentage of Jewish population. Instead of perishing by absorption among the nations, they survived. Instead of mingling with other peoples, they preserved their ethnic purity. Instead of yielding to the now triumphant Christianity, which in union with

Dispersion and wanderings of the race.

Persistency of Hebrew race appears.

the Roman empire had taken possession of all Europe and the greater part of Northern Africa, the scattered Hebrews held close to the tenets, and as much as possible to the practices and ceremonial of their ancient faith.

This attitude brought upon the race the overwhelming prejudice and pressure of barbarian Europe. To the half-savage Christian warriors of the earlier

Animosity of barbarian and modern Europe.

Middle Ages the Jew was an object of detestation, more abhorred and hateful than the Islamite Turk. The student of history knows too well the story of the awful atrocities which, beginning from the age of the Crusades and continuing even to the present day, have been visited upon the Semitic race throughout all the coasts of Europe. This people has been the accepted foil and banter for the prejudice, hatred, ignorance, and cruelty of every great state, kingdom, and principality which has accepted the Christian religion, either from a Roman or a Grecian source, from the overthrow of the Western empire, aye, from the days of Domitian and Trajan to the days of Alexander the Third and the Third Hohenzollern!

But persecution has not prevailed. We have in the case of the Hebrews the

What the Hebrew race has become under hardship.

most striking example in all history of a people without a country. The discipline to which the Jews have been subjected through these centuries of hardship has wrought them into one of the most persistent and invariable types of the human race. The exigencies of their career, since the days of the Crusades, have made them into merchants, bankers, and money changers. Only in exceptional cases have the energies of the Hebrew carried him outside of the

pale of the commercial and financial life. The exceptions, however, have been sufficient to emphasize his abilities in every field of modern activity in which he has been a free competitor.

The professions of law and letters and medicine have drawn a considerable number of Jews from the more common vocations of the race into competition

Aspects and developments of modern Hebrew life.

with the lawyers, scholars, and physicians of other bloods. In some instances the Hebrew has shown a remarkable aptitude for political life and statesmanship. Art also has received some of its most elegant touches from the brushes and chisels of Jewish masters. The benevolent enterprises of the world have in like manner been strongly promoted by the patronage of Hebrews in every country wherein they have been freely permitted to follow a rational and generous development. The peculiar isolation of the race among the modern nations has limited the philanthropic enterprises of the Jews in large measure to their own kind. It is one of the principles of Jewish polity and ethics throughout the world that no one of Hebrew birth shall suffer the curses of ignorance and pauperism; that no one of the Abrahamic household shall in old age fall into penury and helplessness; that no one through accident or misfortune shall come to want and despair and death. The Hebrew charitable institutions in the United States are among the finest in the land. They are administered with as much wisdom as generosity; and there is, perhaps, no other people who suffer so little of the hardships of misfortune, want, and friendlessness as do the unfortunates of Jewish birth in our country.

It were hard to say how much of the segregation, clannishness, and ethnic

isolation of the Hebrews in a country like our own should be attributed to the preferences of the Jews themselves, and how much on the other hand ought to be charged to the prejudices of the people of other races. Undoubtedly both causes have operated to produce

Sources of the isolation of the Hebrew race.

able to two, and only two, considerations. These are religious prejudice and social avoidance. It would seem that the religion of the Israelite ought no more to interpose between him and his fellow-man than in the case of diversity of opinion among others who are not Hebrews. Modern times, with their



MODERN JEWISH MARRIAGE CEREMONY.—Drawn by R. Taylor.

and perpetuate this separation of the race from the peoples among whom their fortunes are cast. Is not this condition of the Hebrews at the present time anomalous, irrational, unwarranted? Are there good grounds for its further continuance? Is not the condition in question the result of mutual prejudice and misunderstanding?

The division of the Hebrews from the other peoples of modern times is trace-

enlightenment and progress, hardly any longer permit the obtrusion of a religious prejudice between man and man, between race and race.

The social isolation of the Jews is unreasonable and unjustified by the conditions of the age. This prejudice has its ground and root in the prevailing opinion and practice of the race relative to marriage. If the practice of out-mar-

Out-marriage would blend the race with other peoples.

riage were once recognized and adopted by them, the sharp line which divides them socially from the rest of the world would be at once obliterated. If cross-marriage were readily permitted, the distinctive qualities of the Hebrews—personal, intellectual, and industrial—would soon be diffused. A trace of their commercial genius would be sent into the veins and life of other peoples, and the peculiar Jewish customs which offend to some degree against the sentiments and opinions of others would pass away. The preservation of the integrity of the Hebrew stream of ethnic life, running here and there about the coasts, and across the continents and around the islands of the world, would seem to be no longer desirable in the economy and social development of modern civilization.

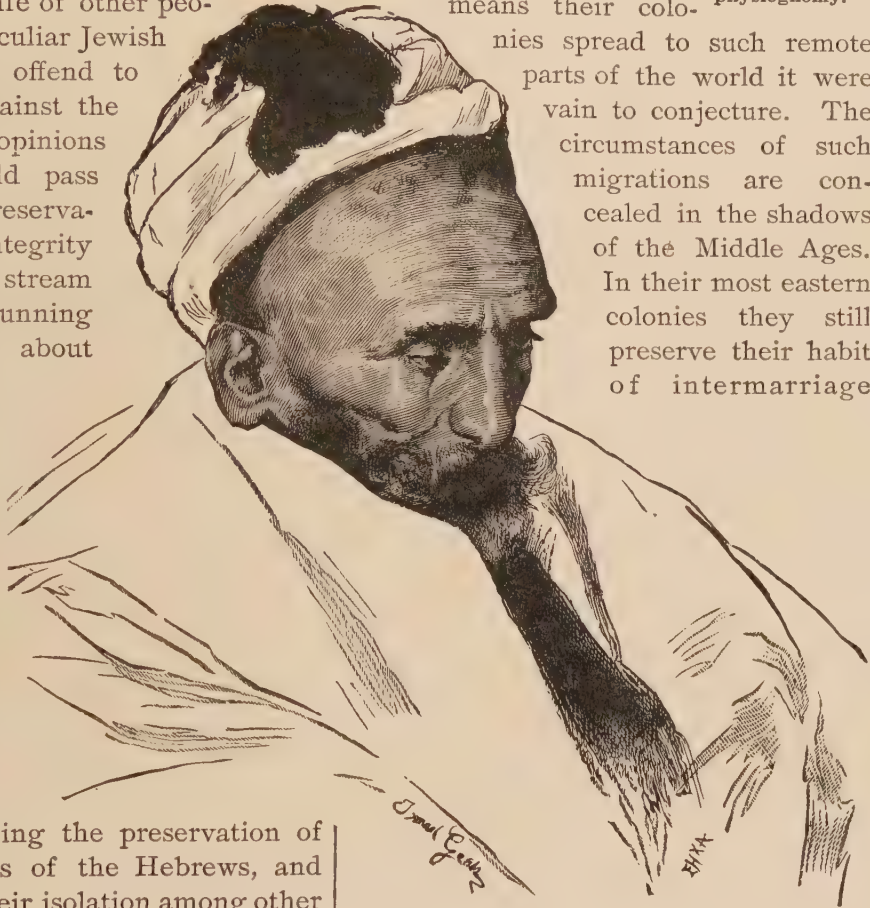
Notwithstanding the preservation of the peculiarities of the Hebrews, and their isolation among other peoples, they have nevertheless widely departed from a common type among themselves. Certain distinctive features of face and manner still mark and define the race wherever it is found. The Hebrew stock is at present diffused throughout Asia, Europe, and America. The Israelites have assimilated to a considerable degree the physical characteristics of

the nations among whom they have long resided—this under the influences of climate and necessary association. But in every country the habit, custom, and aptitudes of the race are discovered.

Many Jews are found as far to the east as the towns of Cochin and the interior of Malabar. At what time and by what means their colo-

Outposts of the race; varying physiognomy.

nies spread to such remote parts of the world it were vain to conjecture. The circumstances of such migrations are concealed in the shadows of the Middle Ages. In their most eastern colonies they still preserve their habit of intermarriage



JEW OF PARMA—TYPE.

Drawn by Gentz.

with people of their own race and of seclusion by sympathy and blood from those around them. Pritchard, on the authority of Duhalde, declares that the Jews of China are as distinct within their own communities as those of Western Europe, or of any part of the world.

Great, however, are the dissimilarities

Wide differentiation of Hebrews among themselves.

of person and physiognomy which are noted in the race in the extreme situations of its dispersion. In the north of

been resident in Hindustan. At Mat-tacheri, a town of Cochin, a colony of Israelites has been established within the later historical period; and these have not yet taken the complexion of the natives. On the contrary, the people of this colony have preserved the fair complexions of the West, and are known as Jerusalem, or White, Jews.



HUNGARIAN JEW—TYPE.

From *Magazine of Art*.—Drawn by E. Loevy.

Europe the Jews are fair, or xanthous, in complexion. In England many are found who have blue eyes and flaxen hair. In some parts of Germany the distinguishing characteristic is the red beard and hair of the Israelites. The Portuguese Jews are very dark-complexioned, while those of India are almost as black as the native Hindus. This is said of those who have long



JEW OF BABYLON—TYPE.

Drawn by Emile Bayard, from a photograph.

In all countries, however, a certain form and expression of the Jewish countenance have been preserved from an-



tiquity. The aquiline nose, large and strong, the peculiar—generally heavy—mouth and receding chin, by which a circular rather than straight character has been given to the face; the deep-set eyes, under heavy brows; and generally black beards, are so marked characteristics of the race as to distinguish the people of this blood from the men of other descent in any part of the world.

The Israelites, under the discipline of adversity and the horrors of persecution extending through centuries of time, have become a people preternaturally developed in certain qualities of mind.

Their ability to gather money and conduct profitable enterprises under circumstances the most forbidding testifies in unmistakable language to a quality of mind which is clearly the result of

hardship and injustice. As the fox in the animal kingdom, weaker in body than the rest and the object of distrust to all, has become differentiated in the direction of wit, adroitness, and capacity to live under conditions of constant danger, so the Jew in the kingdom of humanity has been sharpened and quickened in his perceptions of all things advantageous to himself and his kind. His abilities have been so improved by wrong and cruelty, by the robberies and animosities to which he has been subjected for the greater part of two thousand years, that he not only survives but flourishes and abounds in the midst of hostile conditions which would swallow up one less skillful and shrewd than he in the contention for existence. He is the last and strongest of an ancient and not inglorious race, a man without a *country*, but not without a *name*, among the great actors of the human drama.





BOOK XVI.—CANAANITES AND SYRIANS.

CHAPTER CXI.—ANCIENT CANAANITES.



N the foregoing discussion we have fixed our attention for the most part on the Israelitish family of the Hebraic division of mankind.

More generally we have extended the inquiry somewhat to other divisions of the Hebraic branch, and still more generally to the Semitic race. This has been done, as has been already intimated, for the reason of the small divergence and differentiation by which the several types of the Semitic family have been separated the one from the other.

When a feature has once been discovered in the life of the Semites, it may, as a rule, be expected to recur in every division of that race. This is true of the changes that have been effected by geographical removal and of those which have come about from lapse of time. The Semite of antiquity was not strongly distinguished in his ethnic

characteristics from the surviving Semite of the present age. The Babylonian was much like the Assyrian. The Assyrian much like the Old, or Joktanian, Arabs. The Chaldee and the Canaanite, the Phœnician and the Jew, the Carthaginian and the Arab, have all borne and preserved their common features from a remote antiquity to the current epoch.

For these reasons the discussion of the character, personal and national, of any particular division of this race, may readily be generalized into the discussion of the cognate peoples. Neverthe-

Easiness of generalization in matters relating to Semites.

less, a general view of the Semitic race demands the consideration in turn of its different branches. In the foregoing chapters we have followed the line of Israelitish evolution, and now proceed to consider some of the other branches of the Hebraic race. The reader will not have forgotten that this family constitutes what is known as the Middle division of the Semites, as distinguished

Ethnic features recur uniformly among Semitic races.

on the one hand from the Northern, or Aramaic, division, and on the other from the Arabic, or Southern, development of the same original stock.

We are here to follow, as well as we

descendants of Terah. The departure of the Abrahamidæ from Ur was only an incident in a general movement which carried in successive waves a large part of the Euphratine populations



CANAANITISH LANDSCAPE.—SITE OF GATH.—Drawn by H. A. Harper, from a photograph.

may, the course of that Canaanitish phase of Semitism which *preceded* the immigration of the Abrahamites into Syria.

Continuous migrations from Mesopotamia into Syria. It must be understood that the removal of Semitic tribes from Mesopotamia westward, and their colonization in Canaan and other parts of Syria, did not begin or end with the emigration of the

westward toward the great sea, and scattered them, as if fortuitously, in many regions between Asia Minor and Arabia.

It was thus at a very primitive epoch that the various tribes known to history as the Canaanites were brought into the country afterwards conquered by the

Strong ethnic affinities of Canaanites and Hebrews.

Hebrews. It must be insisted and repeated that the Canaanites and the Hebrews were in strong ethnic affinity. They were all of a common stock. Perhaps the former had come into the country of their choice from a region somewhat further north than that occupied by the ancestors of the latter.

The emigration, however, soon ob-

their kinsmen in possession of the country; but they knew not it was they; nor did the Canaanites suppose themselves invaded by immigrants of their own race.

At what time the primitive tribes of Canaan removed from east to west it were vain to conjecture. It can only be said that in the dawn of tradition they



GOING FORTH OF OLD SEMITES FROM MUGHEIR OF THE CHALDEES.

literated in the memories and traditions of the Canaanitish tribes and the Abrahamites all knowledge of their common origin and affinities of blood. Such facts were soon forgotten in antiquity. A new migration would bring upon the descendants of an older migration a people who knew nothing of the common ties existing among them. So it was in the case of the incoming of the Hebrews proper into Canaan. They found there

were already in possession of the countries afterwards made famous by the ascendancy of the Hebrews. We have information respecting this region and its inhabitants as far back as the time of the campaigns of Kudur-Lagamer, King of Chaldaea. Kudur-Maduk, King of Elam, is said to have made war on the Syrians. This would imply that Syria was already populated, and, if so, by men of the Semitic race. The kings of

In pre-literary ages race descent is soon forgotten.

hamites all knowledge of their common origin and affinities of blood. Such

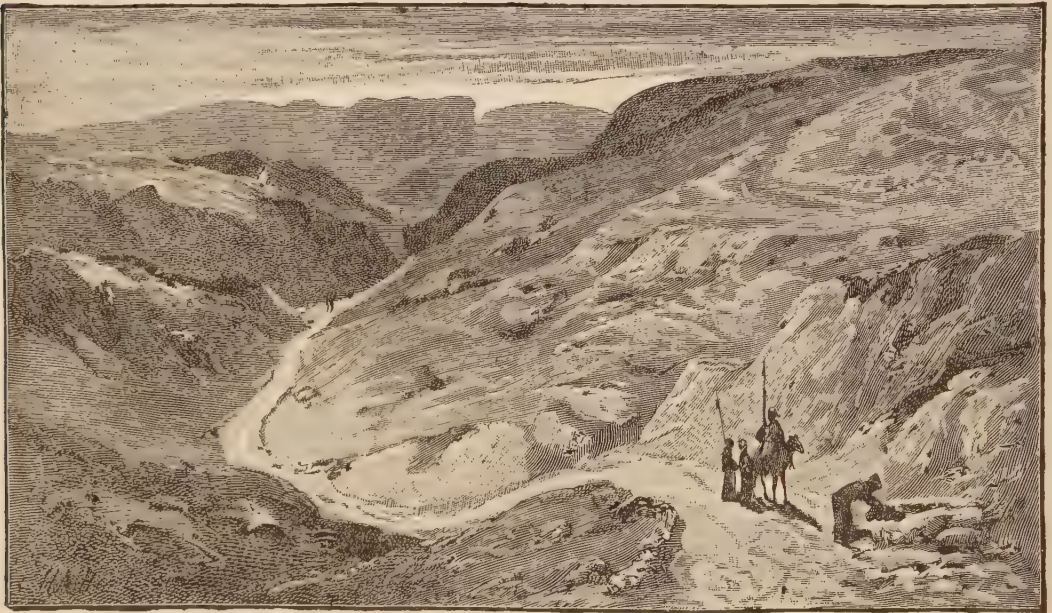
Early ethnical and historical connections of Canaanites.

Elam were they who first extended their rule over Lower Mesopotamia, and then continued their conquests westward into Syria. These kings are thought by Duncker to have belonged to the fourth dynasty of Berosus, in which case these early wars against the Syrians must be carried back as far as the year 2000 B. C.

But the existence of people in the west, bordering on the Mediterranean, in such state of progress as to make a war of resistance against the invading

Here were deep and fertile valleys. There, not far away, was the coast of a limitless sea. Doubtless the native luxuriance, still unabated by the interference of man, lay before these early colonists, seeming to their imaginations as inviting as did the valley of the James to our ancestral Virginians.

Other parts of the country, such as the mountain slopes of Syria, invited to the continuance of the pastoral life with which the emigrants were most familiar.



CANAANITE CLAN LIFE.—ROAD TO JERICHO.—Drawn by H. A. Harper.

armies of Elam and Chaldæa, implies a long antecedent residence in the country. Probably three thousand years before the Christian era the emigrating tribes from Mesopotamia had already traversed Syria and settled in Canaan.

We are not here concerned with historical events, but only with ethnic development. The Canaanites on their immigration from the flat lands of Mesopotamia found themselves amongst the western mountains, in the midst of a changed and ever varying landscape.

New environment of the Canaanitish immigrants.

In the valleys, however, there was every suggestion of agriculture and a settled life. Socially, the country favored the tribal development rather than a general government. The Syrian mountains broke up the country, as a whole, into little cantons, separated the one from the other by natural barriers. No broad, central plain existed on which military despotisms like those of Mesopotamia might be established. There was antecedent expectation of variety, clan life, petty tribal kingdoms, and various

Clan life and independence indicated by the conditions.

modes of cultivation; but no opportunity for the creation of a huge despotism such as those of the East. Here independence might be attained, and the pastoral tribes, though becoming sedentary, might each develop on its own line of preference and convenience. It was a situation favorable for the production

cedar-covered ridges of Lebanon, and the proximity of the sea, insured vigor and longevity. Those tribes that came to the coast would find a situation most favorable for the beginnings of commerce. This coast region was possessed on the south by a race calling themselves Pelishtim, or, in the later tongue, Philis-



CEDAR-COVERED RIDGE OF LEBANON.

of striking contrasts of character and activity.

In the next place, the new environment of the Canaanites was of a kind to stimulate the people into unusual energy.

Favorable situation for a higher race development. Here the burning heats of the Babylonian sun were no longer felt. Here the mountain air, blowing down from the

times, from whom the country received its classical name of Palæstina, or Palestine. The northern part of the region bordering on the Mediterranean was called Phœnicia. The Egyptians gave to the whole eastern coast the name of Kaft. The interior tribes, spreading out over what was afterwards known as the Holy Land, were called the Retennu.

One powerful tribe was the Amari, known in the Hebrew annals as the Amorites. Another division was called the Cheta, which became in Hebrew phraseology the Hittites. Nearly every valley and secluded place received its own clan, and took its own ethnic name. Very early among the settle-

Touches of Biblical and historical names.

Inland we may detect the presence, even in this early age, of the Anakim, who had their country among the stony mountains round about Hebron. The Anakim were represented as of huge stature, giants indeed, who were regarded with traditional dread by the Hebrews. To the north of the Amo-

Outspread of various Canaanitish nations.



OLD HITTITE TYPES.—Drawn by H. A. Harper.

ments must be named the establishment of the Sidonians, in the region where their city was afterwards built. Sidon, in the Hebrew genealogy, is set down as the son of Canaan, meaning, perhaps, that the Sidonian tribe was an offshoot from an older Canaanitish branch. At a later period, but still far in the depths of tradition, the city of Sor, or Tyre, which became known as the daughter of Sidon, was founded.

rites lay the Damascenes. Back of all these may be recognized the names of Zeboim and Zoar and Adaman, with whom Kudur-Lagamer is said to have had his battle in the valley of Siddim. On the east of the Dead sea, as far as the Arnon, lay the country of the Moabites. In what was afterwards the territory of Gibeon were located the Hivites, and in Judah were the Jebusites. The outspreading of these ancient

Canaanitish tribes may well remind the reader of the distribution of the Hellenic clans among the mountains and valleys of Greece.

The ethnic development of these peoples took one of two forms. The interior races became agricultural, stock-raising folk; and those of the coast became builders of seaports and the

Two forms of development among these races.

found the same opposition to the progress of their arms in the narrow strip of coast country extending northward from Cæsarea to Antioch.

The manner of life adopted by the Canaanites of the interior districts was very similar to that of the Hebrews in the same situation at a later period.

Similarity in progress of Canaanites and Hebrews.

The races lying in the broader parts of



VIEW OF THE DEAD SEA.

fathers of foreign commerce. So distinctly were the latter characteristics impressed upon the Phœnicians as to set them apart in their evolution from the other Canaanites, and to make them indeed a separate study in history. This distinction between them and their countrymen was carried forward to the age of the Hebrew ascendancy. The conquest of Canaan by the Israelites did not include Phœnicia; and in later ages both the Babylonians and the Egyptians

Syria, eastward of the Jordan, retained a larger measure of the old Mesopotamian life than did they who settled in Canaan Proper. We have already shown in another part what were the native products and resources of these countries. The agricultural life was taken up with facility and success by the immigrant tribes, and the country was soon made not only habitable but productive.

Seen through the prejudice of Jewish narrative, the reader is apt to gather a



EXTERMINATION OF CANAANITES.—Drawn by F. Philippoteaux.

poor opinion of those peoples who were virtually exterminated by Joshua and his successors. But a more careful consideration of the subject will give us a better notion of the condition and character of the unfortunate peoples who fell before the Hebrew invasion. Of their prosperity and manner of life we may form some idea from the occasional

Hebrew writings unfavorable to Canaanite character.

careful consideration of the subject will give us a

conquest, was, without doubt, one of the most inviting morsels that ever tempted the cupidity of men. No doubt the Israelites, after long suffering in half-desert countries, came to the feast with sharpened appetites; but the repast was abundant. Palestine was a land of fruits and flowers, of flocks and herds and vineyards, of orchards and barley

Ancient Palestine a tempting morsel to invaders.



SYRIAN SHEPHERD AND FLOCK.—Drawn by Paul Hardy, from a photograph.

glimpses of the country obtainable from the story of the invaders. Canaan was invariably represented as a garden spot in the midst of poorer countries. For instance, if all the references to the vine and its products were gathered from the Hebrew writings, we might well regard primitive Canaan as a continuous vineyard. This should not be thought of the wild estate of the country, but of its improved condition.

Palestine, in the time of the Hebrew

and wine presses—kine on the hills and plenty in the storehouses. There were towns and cities and villages in the manner of the civilized life—abundance and variety and peace.

Such a region was fair game for the invaders. It would appear that the Canaanites were not equal in valor to their assailants. Though they fought for their homes and kindred, they could not beat back the incoming warriors.

Civil and social estate of the Canaanites.

The accounts preserved indicate a valorous but unsuccessful resistance.

It is difficult to perceive the extent and variety of the public and private resources of the Canaanites in the time of their ascendancy. Among them all, perhaps the most advanced in knowledge and means of living were the Hittites. This nation was not only warlike and powerful, but well supplied with the means of a large and prosperous nation-

tend with the strongest nation of the age evidences their advancement and the extent and variety of their resources. So striking was the superiority of the Hittites among the people of Canaan at this age that scholars have doubted whether they were a Canaanitish race, or, indeed, Semitic, in their origin. The Egyptian sculptures show them with shaven faces, mounted three to-

Doubts respecting the family relations of the race.



RIVER JABOK.

ality. Of them, we are better informed by the contemporaneous records of the Egyptians than of any other of the Canaanitish races. They were able, singlehanded, to make battle with Egypt and to hold their own in the contest. The great Ramses went to war with this people, and the conflict was long and strenuous. At last the struggle was ended, not so much by might of arms as by the marriage of the daughter of the Hittite king to the Pharaoh.

That a people were thus able to con-

gether in war chariots, skillfully arranged for attack and defense, according to the best tactics of antiquity. The men wore a peaked tiara, and their sandals were turned up at the toe in a manner different from those worn by other Canaanites.

At the time of the Israelitish conquest none of the nations of Canaan resisted the invaders more strenuously and successfully than did the Hittites. Though they were gradually overcome and driven

Strength of the Hittites in resisting Israel.

from their territories, it would appear that the conquest was effected as much by the refinement and civilization of the Hittites opposing itself to the ferocity of the Israelitish warriors as by any failure of courage or want of resources to withstand the invasion.

The Amorites, though powerful and warlike, were less advanced—their country less cultivated—than was the case with the Hittites. The former were one of the most widely diffused peoples of

came to be used in the writings of the Hebrews interchangeably with Canaanite. There were at times as many as five petty kingdoms occupied by the Amorites under their own princes.

The true distinction between the Amorites and the rest of the people of Canaan is hinted at in the meaning of the word. Amorite signifies a *highlander*, as Canaanite means *lowlander*. It can hardly be doubted that this discrimina-

Meaning of names; pastoral life predominates.



ANCIENT JOPPA, FROM THE SEA.—Drawn by H. A. Harper, from a photograph.

all Canaan. They were also one of the most ancient. It would appear that the central seat of the race was in the mountains of Judah, west of the Jordan. But the Amorites were also found in Gibeon; and beyond the Jordan they spread themselves by conquest over Gilead and Bashan. At one period their sway extended even to Mount Hermon. In this region there were two Amorite capitals, namely, Heshbon and Ashtaroth, being the central cities of the two countries of Sihon and Og. Such was the distribution of the race that the name Amorite

Wide distribution of the Amorites.

tion was given to the early populations to distinguish the tribes of the hills from the people of the plains. Nearly all of the Amorites dwelt in the hill country, and their manner of life and means of subsistence were in large measure determined by their environment. They were the least agricultural of the Canaanitish nations. Their dependence was for the most part upon their flocks. The mountains of Judah were adapted to certain breeds of stunted sheep and goats which were prized alike for their wool and flesh. The pasturage in such situations was scanty, and the Amorites

no doubt lived in a precarious manner. However, they had towns of considerable importance, such as Dapur and Kodesh, which after the conquest took the Hebrew names of Debir and Kadesh.

For the rest, the manner of life among the Amorites was very similar to that of the Hebrews in the like situations. The parts of the country occupied by them, though among the most picturesque of Canaan, were also

Power of the Amorites derived from their courage.

Place and cities of the Philistines.

mained in the districts which they had formerly possessed, and were content with a relation of servitude to their conquerors.

The Philistines were a lowland people, belonging to the seacoast. Their region, extended from Joppa to the Egyptian desert. The whole country was a low alluvial plain, fertile to the last degree. Much is said in the Hebrew narrative of this district and its



PASTORAL SCENE NEAR GAZA.

among the least fruitful—least productive in an agricultural and horticultural sense. The strength of the Amorites lay in their courage. They had the qualities of other ancient mountain men, and were among the last to yield to the armies of Joshua. It was a confederation of five Amorite kings that was overthrown at the waters of Merom. It would appear that the Amorites were not so repugnant, socially and religiously, to the Hebrews as were the other native inhabitants of Canaan. Many people of Amorite extraction re-

inhabitants. For a long time Philistia contended with Israel for the mastery; and it was not until David had succeeded in bringing all the tribes of his countrymen under a single government that Philistine opposition was put down. There were five principal cities in the country occupied by this race. These were Ashdod, Gaza, Ashkelon, Gath, and Ekron. The first three were coast towns; the last two, inland cities. Each was governed by its own lord, or chief, the whole forming a Philistine confederacy formidable to Israel.

Ethnically, the Philistines are thought to be among the later Semitic immigrants into Canaan. Whether they

References to
this people;
their commerce.

came before the Abrahamic colonization or afterwards has not been ascertained.

It is said that the word Philistine signifies, in Semitic, a *wanderer*. To the Greeks of Alexandria the Philistines were known as "aliens," or foreigners. In the Hebrew narrative there is no mention of the people of Philistia until the time of Deborah, when they are spoken of as oppressors of the Danites.

The country of the Philistines was one of the most productive of all Canaan. The cities were, in a commercial sense, the most prosperous—excepting those of the Phœnicians. There was a flourishing trade between the Philistine towns. The ports on this part of the coast were the natural outlets for the trade of the interior. The Philistines were not slow to avail themselves of the advantages of the situation, and their cities flourished by commercial intercourse. Sometimes the slave trade was practiced, and men of the interior tribes were stolen for the market. The traders of Gaza sometimes went among the towns of Israel and seized the inhabitants for slaves.

The principal resources of Philistia were agricultural products, manufac-

Products and
manufactures;
prejudice of Is-
rael.

tures, and articles obtained by foreign trade. The latter extended at least as

far as Egypt, but the Philistines were not comparable with the Phœnicians in maritime adventure. The accounts given by the Hebrew writers of the character of this people, of their country and resources, are, no doubt, prejudiced by the fact of the deep-seated enmity existing between the two races. Israel had no foe whom she dreaded

more than the warriors gathered from the plains and cities of Philistia.

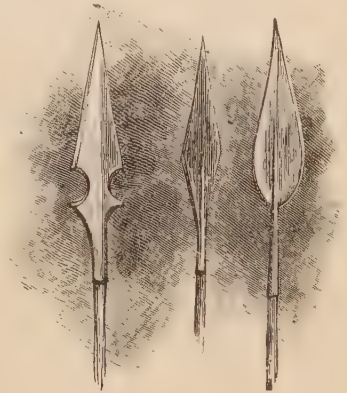
Not much can be gleaned out of the silence of that dead age, when the Canaanites still flourished in the country of their choice, respecting the means and methods of their subsistence. We can dis-

Large dependence of Canaanites on animal products.

cover the slight differences in the resources of the tribes of the hill country and of those

possessing the plains and valleys.

The pastoral element was always present, and perhaps the principal domestic trade was the simple exchange



ANCIENT PHILISTINE SPEARHEADS.

of animals for the products of the soil. All the Semites have been large eaters of animal food. To such a degree have most of the peoples of this race depended upon flesh food for subsistence that the slaughter of animals has ever held among them a sort of religious significance. The outpouring of the blood of the beast or bird has been the ever-recurring incident of the daily life, and this has nearly always been attended with some such religious ceremony as might consecrate the slain victim and the flesh thereof to the sustenance of life.

A trace of the same sentiment has extended to the products of the vineyards, orchards, and fields. But nature's gifts of grains and fruits

Animals rather than fruits are sacrificed.

and vintage have never been regarded by people of the Semitic stock with the same favor and delight as have the slain beasts and

birds on which they have mostly depended. These dispositions are discoverable in the Canaanites. They, like the Hebrews, in sacrificing to their gods, preferred the animal to the fruit or flower; and it is in the nature of every

ciple of heredity was regarded; that the sons of the family had precedence over the daughters; that the rule of inheritance was observed; and, in general, the practices of the Semitic race re-

Social and domestic life of the Canaanites.



OFFERING SACRIFICE UNDER TREES.

primitive people to offer to the deity the thing most prized by themselves.

Of the social and domestic system of the Canaanites we know no more than this: that their families were organized on the polygamous basis; that the prin-

garded and put under sanction of law. For the rest, the social and domestic life of the men of Canaan has been lost with themselves in the oblivion of the past.

Much learned inquiry has been devoted to the subject of the Canaanitish

languages. There is a consensus of opinion that all the primitive tongues of the races inhabiting Canaan were Semitic, with the possible exception of the Hittite. As it respects the language of that people there is considerable doubt. The Hittite names have been carefully analyzed, and many of them have been found to be of an un-Semitic character. This, however, may, as we believe, be accounted for without separating the Hittite race ethnically from the Semites. The diversity in speech of this nation from that of the other tribes of Canaan may most probably be accounted for by their derivation from an Aramaic rather than a Hebraic stock, and by the intermarriage of their princes and princesses with foreign lords. A certain importation of alien names might thus occur without the violent supposition that the Hittites were other than Semitic in their race descent.

As to the political state of this race, we know but little beyond what may be gathered from the Scriptures of the Old Testament. From those writings we have considerable sidelight relative to the civil polity of the Canaanitish nations. The political institutions of all had a family likeness. As we have said above, the various tribes were dissevered from each other alike by geographical barriers and the tendencies of local chieftainship. The Semitic love of independence coincided with the broken character of Palestine in segregating the petty nations each from the other. In the Book of Joshua we have an enumeration of thirty-one kings of Canaan.¹

Certainly such kingdoms could be of

no great extent or power. In one place (Judges xi, 10) we are told that Hazor was "the chief of all these kingdoms." From this, however, we should not understand that the King of Hazor had a feudal suzerainty over his fellow-chieftains of the other states, but only that he was greater than the surrounding kings. The reader will understand that the word king in such a relationship has no

Sense of the terms kingdom and king.



OLD CANAANITISH INSCRIPTIONS—SARCOPHAGUS OF ESMUNAZAR.

sense corresponding to that derived from modern monarchy. It was rather in the case of the chiefs of Canaan a military leadership, which had arisen by the elevation of the headman of the clan to the government of the whole tribe.

The most striking fact in connection with the petty states of Canaan was their frequent combination into confederacies. Whenever danger appeared

Disposition of the Canaanites to confederate.

¹ The enumeration is in one place extended to seventy.

a federation would be formed of those princes whose territories were exposed. The Israelites had little trouble in overcoming the Canaanitish tribes so long as the latter fought singly; but the confederation of many made the task so serious that Israel was sometimes beaten, and frequently held at bay.

Such government as that of the kings of Canaan was simple and primitive. Perhaps there was little regularity in any

Manner of gov- of the methods of adminis-
ernment; the tration. The king was ab-
priesthood a solute in his little govern-
check on royalty. ment, doing his will according to his
pleasure. The success of a given reign
depended upon the personal ability of
the prince. As common among the
early Semitic states, the judicial office

was for the most part held by the priest-
hood. In civil affairs the king employed
messengers, or heralds, sending them
hither and yon with his edicts. There
were always about the court certain im-
portant characters, princes of leading
houses, and successful generals, with
whom the monarch conferred as to the
methods of his government. The prin-
cipal check, however, as in all the Semit-
ic countries, upon the absolutism of the
king came from the hierarchy. Israel
was not alone among the Semitic na-
tions in having a priesthood that dared
to beard royalty in its own place, to
threaten, to exhort, to admonish, and to
constitute, in a word, the most important
restraint that was thrown around the
will of the sovereign.

CHAPTER CXII.—RELIGIONS OF CANAAN.



Here come again to the ascendancy of religion as the leading feature in the life of the Semites. Of the religious conceptions of the Canaanites much

has been learned from the scattered records of their own times, and of late by what is called the science of comparative religion. The primary ideas of the primitive Syrians relative to the powers of heaven were virtually identical with those of the Chaldees and Assyrians. There was, however, a departure from

Fundamental
identity of reli-
gious ideas
among Semites.

both the thought and the practice of the ancient faith. In Mesopotamia, especially in Chaldæa, star worship became the leading feature of the Babylonian faith, while in the west, that is, in Canaan, the same original ideas developed into

cruel and bloody rites, wholly at variance with the Semitic concept as it was at first.

In no country, perhaps, has the departure from the religion of nature and of natural life been more pronounced than in the case of the Canaanites.

Wide departure
of Canaanitish
religions from
nature.

These races set themselves against the natural life, and substituted for its wants abstinence and the harshest asceticism. These notions rose by development, first into the mutilation of the body, and then to the sacrifice of human beings. In one particular, however, nature, instead of being curbed by reason and modesty, was aggravated into beastliness. The deities of procreation and birth were worshiped not indeed with the offering of flowers and fruits, but with the most degraded acts of prostitution and sensual profanity. It seemed to

be a bottom principle in the Canaanitish rites to join by the religious link the ecstasies of sensual debauchery, the



FISH GOD DAGON—FROM A BAS-RELIEF AT KHORSABAD.

pangs of birth, and the anguish of death in a single emotion, and to express that emotion with fanatical ceremonies in which horror, servility, and the procreative instincts were mixed and mingled together.

The name of the principal deity of the Canaanitish races was originally El, being identical with the god of the Babylonians.

The deity El; his Canaanitish names.

He was the ruling god of Syria, and had assigned to him the planet Saturn. The word El suffered modification into Baäl, in which form the name of the Syrian Zeus constantly recurs in the Old Testament. As far back as the time of Ramses the Great, Baäl is recorded as the god of the Hittites. To him an altar was erected by the Moabites, on the summit of Mount Peor. It became customary to select the tops of hills and lonely peaks as the places of the national worship. This

was done by the Canaanites at Carmel, Tabor, and Hermon. The Philistines had a like seat of worship at Ekron. The name of Baäl was associated with districts and towns throughout all Canaan. Thus we have Baäl Hamon, Baäl Hazor, Baäl Meon, Baäl Gad, Baäl Perazim, Baäl Tamor, Baälath, Baälbec, etc., showing the universality of the worship of the principal deity of the race.

There was an intimate relation between the worship of Baäl and that of the sun. He became, in the later degeneration of Canaanitish faith, a sun god. Sometimes, however, he was associated with the streams, rivers, and meadows. After him there was a goddess whom the Syrians worshiped, under the name of Baältis; that is, the female Baäl. At the altars of Ashkelon

Baäl becomes the sun; Baältis and her worship.



NEBO—FROM BRITISH MUSEUM.

she was called Derceto, and at Hierapolis, Atargatis, being the same with the Hebrew Ashera. The worship of

this goddess extended seaward as far as Cyprus. Without doubt, Baältis was a modification of the Babylonian goddess Bilit, or Mylitta.

The worship of this divinity in Syria, as in Mesopotamia, descended to corrupt sexuality. The young women of Cyprus were wont, as a religious act, to

shrines of the divinity were found in the depths of the forests of Lebanon, where sacrifices were made in the same sensual manner. Several trees were

Altars of Baältis; her symbols and sacred things.

sacred to the goddess, among which were the terebinth, the pine, and the cypress. Her symbol was the pomegranate, being the emblem of fertility. Of the animals, those were chosen in which the reproductive instinct was strongest. The ram, the he-goat, and the white dove, as well as certain kinds of fishes, were sacred to Baältis.

Next in order in the Syrian pantheon we may mention the god Dagon. His worship, also, was based upon increase and sensual pleasures. Among

Cult of Dagon; a descendent form of the fish god.

the Philistines the temple of Dagon was built at Gaza, and that place became the center of the Philistine confederation. Dagon was worshiped also at Ashdod, where his image was established. The effigy had the face and hands of man, the body of a fish, and human feet. Dagon differed in his powers and attributes from Baältis in this that the former was the god of nourishment as well as of fertility. Dagon was regarded as



ENTRANCE TO GAZA.

Drawn by Paul Hardy, from a photograph.

go down to the seashore and offer themselves to the sailors. A retinue of women, both married and unmarried, were kept in the sanctuaries of Baältis for like purposes. There they delivered themselves to men, after the manner of the Babylonian women, as the story is told in Herodotus.

The altars of Baältis were set in shady groves or on the hills. Sometimes the

the patron of the field and orchard. He was celebrated as the inventor of the plow and the giver of wheat and barley.

It is not difficult to discover in Dagon a descendent form of the Babylonian fish god, and through that we may discover one of the oldest myths of the Semitic race, namely, that of the rise of the aquatic god, Oan, or Odacon, from the sea. He, in common with Baäl and

Baäl-tis, were the deities of the beneficent powers of nature, favoring the human race in procreation and birth, and afterwards in yielding to men the means of subsistence.

Over against these gods were set the inimical deities, gloomy, cold, and severe, opposing themselves to the goodness of nature, the beauty of life, and the increase of mankind. Such were the gloomy gods, Moloch and Astarte. It is clear that Moloch corresponded in the Canaanitish pantheon to the Kronos of the Greeks; but Moloch also had the attributes of Mars. He was the devastating god of war. Fire, as the agent of destruction, was the element in which Moloch presided, though out of this he sometimes issued in the form of a bull.

In star myth Moloch was associated with the planet Saturn. His wrath burned hotly against the human race, and his destructive agency was constantly displayed. The theory of his worship was that life was demanded; hence the practice of human sacrifice. Moloch was the bloodiest of all the Canaanitish gods. He had a certain preëminence among the Syrian deities; for his office in war was to give victory or defeat. Dreadful were the altars of Moloch. Sometimes a thousand captives were offered up in gratitude for victory. When a new campaign was to be undertaken, the victims were selected and either slain or thrown alive into the sacrificial flames. This was done also when pestilence or famine came. In such cases the victims were not chosen from the enemy, but from native families; and those who were purest and best were offered up to the god of fire and devastation. Children and young

The inimical gods; Moloch in particular.

Dreadful rites at his altars; human sacrifices.

girls; the firstborn son, the most beautiful of the household, were taken and given to the flames in order that Moloch might be appeased. Rightly does Milton assign to him the first place in his catalogue of infinitely evil spirits:

"First, Moloch, horrid king, besmeared with blood
Of human sacrifice, and parents' tears;
Though, for the noise of drums and timbrels loud,
Their children's cries unheard, that passed through
fire

To his grim idol. Him the Ammonite
Worshipped in Rabba and her watery plain,
In Argob and in Basan, to the stream
Of utmost Arnon."

The thought of the Canaanitish worshiper was that the curse and hatred of



ANCIENT CANAANITISH ALTAR.

Moloch about to fall upon himself might be turned aside and made to descend on the head of the enemy by the expedient of sacrifice. In one place we are told how the King of Moab, reigning in Kirharasheth, "took his eldest son that should have reigned in his stead, and

Theory of bloody offerings; human sacrifices common.

offered him for a burnt offering upon the wall. And there was great indignation against Israel [Israel was making war against Moab]: and they departed from him, and returned to their own land.

However horrible all this may be, we should remember that the idea and practice of human sacrifice extended everywhere with the dispersion of the Semitic race.¹ Time and again we find the episode of human burning repeated as a propitiation to the deity who, under various names, represented the destroying power. Hamilcar, the son of Hanno, offered *himself* as a burnt sacrifice in the year 480 B. C. The battle of Himera had just gone against the Carthaginians, and what should the king's son do but offer himself as a sacrifice to Moloch! Seventy-four years later, at the siege of Agrigentum, Himilco offered a boy in sacrifice by fire, in order to stay the prevailing pestilence. In Carthage an iron image of Moloch, or Kronos, was set up with open arms and an interior cavity flaming with fire. Into this horrid effigy hundreds of noble boys were thrown and consumed during the siege of the city by Agathocles, of Syracuse. It was the custom to drown the cries of the victims with the noise of drums and flutes. The parents of the children thus offered must stand by, mute and tearless witnesses of the burning of their offspring.

Closely associated with Moloch was the Hittite goddess Astarte. She was believed in as the divinity of the fortune of battle. She carried a spear in her hand, and in some effigies is represented as riding on a lion. Her worship was popular among the Philistines and, as

Emblems and
worship of
Astarte.

we shall hereafter see, among the Sidonians. It was to Astarte that the Philistines dedicated the armor of Saul. Astronomically, Astarte was the moon goddess. On her head she wore the two-horned emblem. Sometimes the symbolism shows the full moon resting between the horns of an ox. Sometimes the goddess is given the title of Astaroth Karnaim, which signifies the horned Astarte. As if to give a touch of purity to the otherwise unrelieved sensualism of the Canaanitish religion, Astarte is represented as a virgin goddess. She was called the maiden of the sky, and her priests were celibates, pledged to continence and purity of life. A married woman was not allowed to approach the temple or offer gifts at the altars of Astarte. On each altar a fire was kept perpetually burning like that which was kindled to Moloch. In further likeness to the worship of that god the service of Astarte accepted and demanded the offering of human beings. Maidens and women were burned in her fires.

One of the concepts in the worship of Astarte was the assimilation of the worshiper to the nature of the goddess. They who worshiped must be like her. ^{Worshippers must assimilate the natures of the goddess.} All the natural desires must be extinguished. The maidens who brought offerings and would find favor with the divinity must remain maidens always. Priests and servants at the shrine could hardly be acceptable except they should become eunuchs. The destruction of sex was a part of the fanatical frenzy which accompanied the orgies in the temples. A sword lay always on the altar ready for the hand of him who would commit self-mutilation. The eunuch priests in the various temples of Astarte numbered thousands. The entire obliteration of sex was aimed at by

¹ It is notable that Abraham himself expressed no horror when called upon to offer up his son.

the most zealous worshipers. To this end the men put on the clothing of women and the women clad themselves in the garments of men.

The accounts which have been preserved of the ceremonies around the altars of Astarte may well remind the reader of the frenzied violence and contortions of the howling dervishes who, to this day, in the countries of the Eastern Mediterranean, astonish the rational people of the West with their frightful rituals. Self-laceration, bodily injury inflicted in some form by the hands of the worshiper, was regarded by the devotees of Astarte as most meritorious. When the worshipers were gathered, drums were sounded by the priests, cymbals clashed, and double pipes blew forth their wild and piercing cry. Then the devotees began to move round and round, swaying the body, and gesticulating wildly with their hands. They performed all manner of contortions, bending their heads backward or forward until the hair was soiled with the mire.

When the bodies of the worshipers became covered with perspiration and dust, the fanatics began to bite their arms, to cut themselves with knives and swords. As the fury arose, they would utter forth moans and incoherent prophecies. Some bewailed their sins. Some took up knotted whips and beat themselves until their backs were lashed into gore. The dancing grew wilder and the scourging more dreadful, until the exhausted performers sank half-unconscious to the earth. Then the eunuch priests gathered from the crowds such gifts as might be had for the treasury of the goddess. It was customary for those who came to the altars to bring money or articles of food, such as wine,

milk, cheese, and meal. At evening, when the ceremonies of the day were done, the companies were gathered together and feasted, though they who had been most active in the ceremonies were half-dead from exhaustion.

As we have said, the Canaanites generally chose the mountains and hilltops as the places for their altars. It was the custom on such high places to set up stones and pillars of wood. These

Hilltops of Canaan chosen for idolatrous altar places.



IMAGE OF ASTARTE.

effigies were sacred to the gods of Canaan. Sometimes they bore the figures of bulls, and sometimes, as in the case of Dagon, the combined forms of men and fishes. Some of the effigies were rude statues of men, others of women. Some were androgynous, having the character of both man and woman. The reader of the Old Testament Scripture will have noted the horror and animosity with which the Hebrews regarded these "high places" of Canaan.

The races who thus worshiped in degraded rites the ancient divinities of Babylonia were little affected in their moral natures by their faith and practice. At certain seasons of the year great festivals were held, particularly

Moral nature of the people not affected; fire festival.

At the fire festival it was the custom to cut and trim large trees into rude shapes and set them up in the temples. About these stumps of trees the victims and offerings were collected. It was the usage to fasten the goats, sheep, or birds to these trees, and to place



ANCIENT ORIENTAL FIRE AND TREE WORSHIP.

the fire festival. On such occasions it was the usage for the priests to take the sacred emblems and symbols of the particular cult and to bear them about in chests. Thus the images of the gods were magnified before the people.

thereon cloth of gold and silver, jewels. Then the images of the gods were borne around the trees, and then, when the pyre had been prepared, the whole was set on fire and burned to ashes.

The reader will readily perceive in this sketch of the religion of the Canaanites the causes of the profound antagonism between those peoples and the Hebrews. Israel had been taught, with much severity of discipline, to abhor all idolatries. We have already explained the original oneness of the various systems of worship in Canaan, and the identity of the same with the early conceptions of the Hebrews. But the

Canaanitish religions, first departing to the extent of worshipping El under many names and attributes, then descended to stark idolatries, such as those described above. This was intolerable to instructed Israel. The invasion of the latter was not a war waged wholly for the conquest of territory, but rather for the extermination of idolatries. Both the Canaanites and their gods were abhorred and visited with a common destruction.

CHAPTER CXIII.—THE PHœNICIANS.



AMONG the nations of Western Syria one of the earliest, as well as one of the latest and greatest, was the Phœnicians. There are sufficient reasons for con-

sidering this people apart from the other races of Canaan. The student of history will have observed the continued independence of Phœnicia in the times of the Hebrew ascendancy. Israel did not seek to conquer the important country that skirted the Western sea. It would appear that the mutual animosi-

ties which existed between the Israelites and the other tribes of Canaan did not hold in the case of Phœnicia. On the contrary, friendliness was cultivated on both sides, and both were benefitted by the mutual comity and intercourse between them. We are thus able to consider the Phœnicians as a separate race bearing a separate history.

The tradition of this people and the beliefs of other ancient nations coincide in assigning to the Phœnicians an ethnic origin second only in priority to the

Egyptians. Herodotus assigns the founding of Sidon to the twenty-eighth century B. C. The native claim, with the usual exaggeration and fancy of the Eastern races, gave to the Phœnicians an antiquity of thirty thousand years.

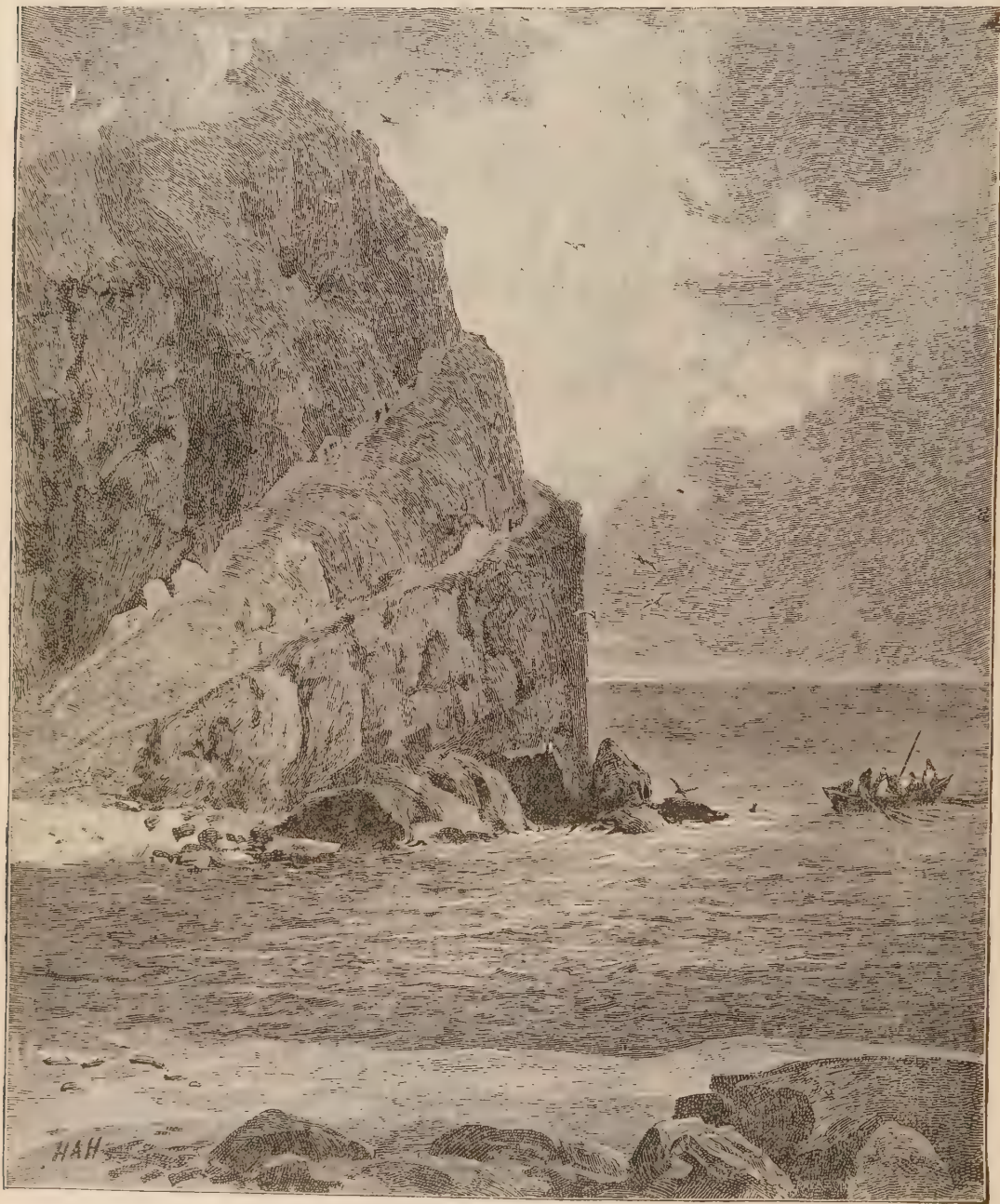
The native myth differed from most of the kind in assigning to the fathers of Phœnicia a foreign origin. They came, said the national legend, from Mesopotamia. There goes also another tradition to the effect that the first settlements of the primitive race in the West were in the basin of the Dead sea. There they planted themselves and abode until the country was shaken and sunk by an earthquake. Then the people, escaping to the coast of the Mediterranean, reëstablished themselves in Phœnicia as their permanent home.

One of the earliest questions relative to this people is the meaning of the name *Phœnician*. The word in its present form is Greek, and for a long time it was supposed to signify the date-palm, thus indicating that the race had migrated from the land of the date-palm;

Antiquity of the race; the native myth.

Meaning and suggestions of the name Phœnician.

that is, Lower Mesopotamia. It is now agreed, however, that *φοίνικες*, with its proper accent, is an eponym derived from the name is in close analogy with that of the primitive Egyptians, who were designated as *Roth*, or *Red*. The Phœni-



VIEW OF PHœNICIAN COAST.—HEADLAND NEAR BEYROUT.—Drawn by Paul Hardy, from a photograph.

φουνός, an adjective signifying “ruddy,” or “blood-red.” Doubtless this was the descriptive term for the complexion of the ancient people. If this be correct, cians, like the Greeks, did not call themselves by the name which history has assigned to them. The native name was *Kena’an*; or, as we should say, **Canaanites**.

By the Hebrews the Sidonians were regarded as the oldest of all the Canaanitic peoples. This view is perhaps correct. Of the primitive tribes that settled on the coasts of Syria we are able to decipher the names of five. These were the Sidonians, the Arbadites, the Gibilites, the Lemarites, and the Arkites.

Primitive Phœnician tribes; fertility of the country.

On the east the country was backed by the snowy mountains of Lebanon. On the west lay the open sea, inviting to commerce. The rising slopes of the mountains afforded pasture for stock and timber for the building of ships. The mineral wealth was considerable. There were mines of copper and iron. Near the shore the hills were covered with



SIDON BY MOONLIGHT.—Drawn by H. A. Harper, from a photograph.

The country of their choice extended from the river Eleutherus, now called the Nahr-el-Kebeer, on the north, to the promontory of Carmel on the south. It was a narrow strip of coast land, having a breadth of from ten to fifteen miles. The length was a hundred and fifty miles. Yet within this small territory one of the most important nations of the primitive world was developed.

The region was favorable for an evolution of civilization. The soil was fertile.

date-palms. The vine and olive flourished, and all the fruits and vegetation which we have mentioned as belonging to the Syrian climate abounded, either by nature or easy cultivation. To these resources and advantages must be added the fisheries of the coast, which in all ages have yielded a rich reward to them who ply the net.

It was natural under such situations that an early civilization should be planted in Phœnicia. Some of the old-

est cities known to history were established on this coast. Tradition carries

Phœnicia a favorable seat of civilization.

back the date of the founding of Sidon to a remote and fabulous age. The inscriptions of Sethos, or Seti I, of

Out of the nature of the case the commercial life must spring up and flourish along the Syrian coast.

Further and further the adventure of the fishermen

Commercial life springs naturally from the situation.

and mariners would carry them, until a



VIEW OF TYRE.—Drawn by H. A. Harper.

Egypt, make mention of Sidon as one of the cities conquered by him—a record which could not have been made if such a city had not existed. Tyre, which was certainly younger than Sidon, was a flourishing city as early as the close of the twelfth century before our era.

knowledge of foreign shores and the resources of distant countries would be added. Thus the means of larger life would be brought to the Phœnician cities with the consequent stimulus to enterprise and achievement.

It would appear that from the very

earliest ages the Sidonians and Tyrians betook themselves to the sea, and began to draw from distant coasts the means of subsistence. Herodotus declares that as soon as the immigrants from the Persian gulf had settled in Phœnicia they “immediately undertook distant voyages; and carrying cargoes of both Egyptian and Assyrian goods, visited” many countries, and “among other places, Argos,” in Greece.

One of the most interesting paragraphs in the early history of mankind is that which recounts these voyages, commercial adventures, and colonizations of the

Voyages and commercial adventures of the Phœnicians.

old Phœnicians. Their activity at sea became prodigious, even at a very early age. Without doubt there was not a little piracy in the Phœnician expeditions of antiquity. The ships of the Sidonians, Arvadites, and, later, of the Tyrians, went abroad into all parts of the Mediterranean. No important promontory or bay of that great inland water was exempt from their visitation.

The motives of this maritime activity were various. The gathering of riches and the ambition of adventure were the leading reasons of the voyaging and discoveries of this people. What articles of merchandise soever the Mediterranean countries had to offer, these the Sidonian merchants gathered with avidity and bore away to their luxurious cities in the East. The slave trade was assiduously cultivated. Whatever tribe or nation desired a new supply of bond servants had only to go to the Sidonian market. Here, also, the vastly different products of the East and the West were exchanged in the same mart. Wealth came from this merchandise, and Sidon rose to be the first maritime emporium of antiquity.

The reflex effects of this activity upon

the Sidonians were marked and salutary. They became not only merchants, but manufacturers and artists. The products of the Sidonian looms were the finest in the world. The kings and priests of both

Reflex effects on character of the Sidonians.

the East and the West were clad in garments produced by the Phœnician weavers. Such cloths were the finest in fabric and the richest in color known to the artisanship of mankind. The costly offerings which men of many nations would make to their gods were procured from the workmanship of the Sidonian shops.

Luxury and art abounded. The Phœnician fleets gained control of the Mediterranean. They knew even its most distant shores. They were acquainted

with those regions of the earth which abounded in riches, and knew the

Outreaching of the Phœnician fleets; countries visited.

routes, both maritime and overland, whereby such countries might be reached. They gained and held a monopoly of the trade of antiquity.

They concealed from their rivals the knowledge which they possessed of the sea and land. By their policy and genius, they were able to take the best for themselves and to leave the residue even to the Egyptians and the Greeks. The islands of the Mediterranean, including Sicily, Sardinia, Corsica, the Balearic isles, yielded to their sway. The shores of Africa and the coasts of Spain were places of familiar visitation and commerce. The Pillars of Hercules were known, but no longer feared. Distant Britain and Ireland were visited, and the tin mines of Wales and Spain gave up their ore for the manufactories and smelting furnaces of Sidon and Tyre.

We here note the activity of the Phœnicians as contributing to the re-

sources of the people—to their means of support. Phœnician life was the most

Enterprise brought affluence and power. varied and luxurious of the age. The market places of the coast cities were

heaped with the resources of many nations, and by the consumption of these the people grew great and intellectual. The Phœnician mind rose to preëminence at an age so far removed that history is unable to reach it with her faintest taper. This small strip of seacoast,

fore he could possess himself of the key of the Phœnician coast.

It was, however, the Phœnician mind rather than military resistance that gave to the people their immemorial fame.

There was a certain adroitness and skill for which we should look in vain among any other people of antiquity. They who foreran and outstripped the Greeks must have been both intellectual and expert above all nations of their times.

Mental activity of Phœnicians; the Yankees of antiquity.



SIDONIAN COAST BETWEEN GAZA AND ASHKELON.—Drawn by Paul Hardy, from a photograph.

with its two or three principal cities, became the wealthiest and most desired morsel of the world. The great despotisms of the East coveted the wealth and industrial resources of Phœnicia. Egypt sought ever to possess herself of so rich an appanage. The kingdom of Solomon and David did obeisance to Tyre and Sidon. Those cities were able to stand against the intrigues and military pressure of great nations. The Babylonian kings battered at the gates for years. Necho besieged the Tyrian stronghold. Alexander must pause here in his career for seven months be-

The Phœnicians had the reputation of being the great inventors of antiquity. They were the Yankees of the ancient world! It would appear under close scrutiny that their part was rather to *adapt and disseminate* the intellectual achievements of other races than to originate. Thus, for instance, though the Phœnicians have the fame of inventing the alphabet, it is clear that they only adapted the hieroglyphics of the Egyptians to the new purpose of phonetic, rather than pictorial, writing. It was in this form that they transmitted to the Greeks that system of letters which

and by them handed over to mankind, was itself the result of an evolution which had been going on for ages. The Phœnician characters, for instance, were not devised by the people who first em-

semipictorial, and symbolical character of the Egyptian alphabet to true phonetic signs. The means by which this was accomplished furnish a curious example of the laborious processes by

NAMES AND POWER OF HEBREW LETTERS.			HEBREW.	PALMYRENE.	PHœNICIAN.	ARAMAIC.	SAMARITAN.	ESTRANGELO.	SYRIAC.	KUFIC.
Aleph	a	1	א	𐤀𐤁𐤂	𐤀𐤁	𐤀𐤁	𐤀	𐤀	—	𐤀
Beth	b	2	ב	𐤁𐤂	𐤁𐤂	𐤁𐤂	𐤁	𐤁	𐤁	𐤁
Gimel	g	3	ג	𐤁𐤂𐤃	𐤁𐤂𐤃	𐤁𐤂𐤃	𐤁𐤂	𐤁𐤂	𐤁𐤂	𐤁𐤂
Daleth	d	4	ד	𐤁𐤂𐤃𐤄	𐤁𐤂𐤃𐤄	𐤁𐤂𐤃𐤄	𐤁𐤂𐤃	𐤁𐤂𐤃	𐤁𐤂𐤃	𐤁𐤂𐤃
He	h	5	ה	𐤁𐤂𐤃𐤄𐤅	𐤁𐤂𐤃𐤄𐤅	𐤁𐤂𐤃𐤄𐤅	𐤁𐤂𐤃𐤄	𐤁𐤂𐤃𐤄	𐤁𐤂𐤃𐤄	𐤁𐤂𐤃𐤄
Vav	v	6	ו	𐤁𐤂𐤃𐤄𐤅𐤆	𐤁𐤂𐤃𐤄𐤅𐤆	𐤁𐤂𐤃𐤄𐤅𐤆	𐤁𐤂𐤃𐤄𐤅	𐤁𐤂𐤃𐤄𐤅	𐤁𐤂𐤃𐤄𐤅	𐤁𐤂𐤃𐤄𐤅
Zayin	z	7	ז	𐤁𐤂𐤃𐤄𐤅𐤆𐤇	𐤁𐤂𐤃𐤄𐤅𐤆𐤇	𐤁𐤂𐤃𐤄𐤅𐤆𐤇	𐤁𐤂𐤃𐤄𐤅𐤆	𐤁𐤂𐤃𐤄𐤅𐤆	𐤁𐤂𐤃𐤄𐤅𐤆	𐤁𐤂𐤃𐤄𐤅𐤆
Cheth	ch	8	ח	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈	𐤁𐤂𐤃𐤄𐤅𐤆𐤇	𐤁𐤂𐤃𐤄𐤅𐤆𐤇	𐤁𐤂𐤃𐤄𐤅𐤆𐤇	𐤁𐤂𐤃𐤄𐤅𐤆𐤇
Teth	t	9	ט	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈
Yod	y	10	י	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉
Kaph	k	20	כ	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊
Lamed	l	30	ל	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋
Mem	m	40	מ	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌
Nun	n	50	נ	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍
Samech	s	60	ס	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎
Ayin	e	70	ע	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏	𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏
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ANCIENT ALPHABETS.

ployed them, but only improved from preëxisting forms. The strong likelihood is that the rudiments of the formal part of the Phœnician alphabet were derived from the older Egyptian. The great improvement made by the Phœnicians consisted in reducing the pictorial,

which the human mind goes forward from ruder to more scientific stages of activity.

Originally the Hebraic, that is, the Semitic, writings agreed well with the primitive Egyptian in this, that they both expressed the objects of sense by

rude delineations of those objects, that is, by picture writing. Thus, for instance, the letter *aleph* signified an ox, and the letter itself was a rude representation of an ox's head or face. The second letter was *beth*, that is, the house letter; for *beth* signified a house, and the character was drawn in imitation of the front of a house. In like manner the third sign was the camel letter, called *gimel*; for *gimel* signified a camel, and the symbol was "backed like a camel." The fourth was the door letter. *Daleth* signified a door, and was made in imitation thereof; and so on through the whole list of letters.

The Phœnicians took the alphabet in this stage of development and phonetized it; that is, they struck away its symbolical significance. In doing so, they retained the names of the characters and the characters themselves; but at the same time assigned to each character the initial sound of the word signifying the object originally designated pictorially by the character. Thus the ox letter, *aleph*, no longer signified the ox, but the initial sound of the name of the ox, that is, *a*. The house letter no longer signified house, though the character resembling the house was retained, but the first sound of the name of a house; that is, the first sound of *beth*, or *b*. So also the camel letter, *gimel*, lost its symbolism, retaining only the phonetic value of *g hard*. The door letter became *d*, the initial sound of *daleth*; and so on through the whole twenty-two characters. Of vowels proper, there were none; that is, no written vowels. *I*, *u*, and *a* were invented by the Greeks and added to the alphabet which they had received otherwise ready-made from the Phœnicians.

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We have referred above to the spread of the alphabet thus brought into existence. From the Phœnician characters were derived the alphabets of Hebrew and Arabic; and if these, then the Syriac, their descendent tongue. Wherever the Hebrews have gone, in the Old World or the New, they have carried the Phœnician alphabet as the vehicle of their written language. More than this, the Phœnician characters made their way across the borders to become the basis of rational writing among the Aryan races of both Asia and Europe. This alphabet got, so to speak, into the far-flowing currents of Indo-European life, flowing eastward as far as Hindustan, and westward to California and the upper fountains of the river Amazon. The Syriac characters have been adopted with certain variations by the Mongolians, the Turks, and the Manchu Tartars. The alphabet of the Persians is derived from the same original.

Greater still than this diffusion was that effected by the astute and adventurous Greeks. Adopting and perfecting the Phœnician alphabet, they embalmed it forever in the greatest literature of the ancient world. The original Oscans, Umbrians, and Etruscans of the Italian peninsula took up the same alphabet from the enlightened Greeks, made it the basis of Latin expression, and transmitted it as the character of Rome to the better part of the world. The Teutonic races accepted from the Romans and the Greeks, sooner or later, the same alphabetical forms, but with certain considerable native additions and modifications. Thus out of the original Phœnician characters the vast writings of the enlightened nations have been wrought into form and permanence.

It is a peculiar happiness of modern

Genesis and development of alphabetical symbols.

Diffusion of Phœnician characters throughout the world.

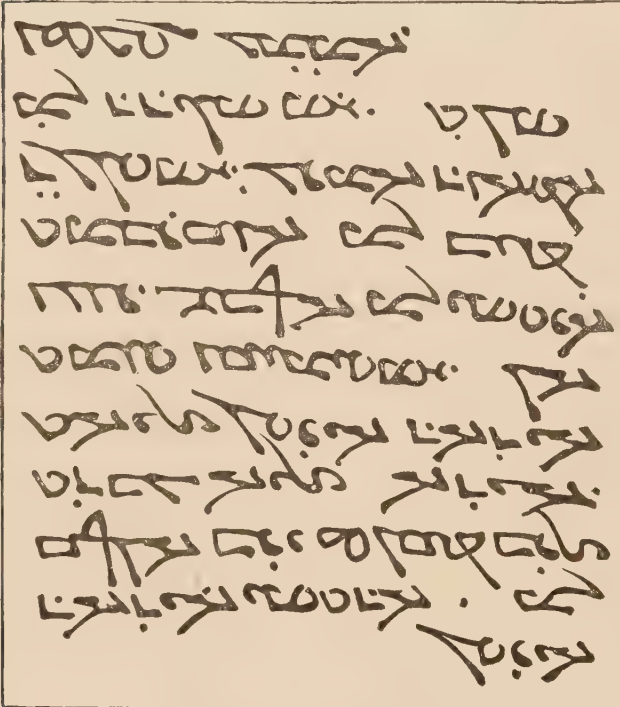
times that its thought, entering into the fixed forms of literature, is preserved against all reasonable chances of destruction. It seems beyond the probable contingency of human affairs that oblivion shall ever overtake the literature of any great nation of the present day. Nothing short of a general cataclysm

Happiness of modern times and loss of antiquity.

antiquity that each was exposed to hazards and contingencies with which the modern world is unacquainted.

We can but believe that the inventors of letters were expert in literary expression. How strange the vicissitude of human affairs by which total oblivion has overpassed the literary records of

Oblivion of Phœnician literature.



SPECIMEN OF SYRIAC MANUSCRIPT

of nations, and a purposed vandalism against the literary monuments which the modern peoples have produced, could ever endanger the perpetuity of our learning, letters, and vast volume of printed thought.

In these regards antiquity suffered great hardships. It can not be doubted that strong, progressive, enlightened communities of the Old World have sunk into the oblivious nether darkness by the destruction of their records and literary monuments. Such was the isolation of the states and peoples of

metal, the Sidonian artists were among the most skillful of the many ingenious peoples around the shores of the Mediterranean. The manufactures of Sidon, Tyre, and Byblus were varied to a degree, extending to almost all branches of work known to the ancients. At no other place in the Old World was greater activity displayed than in the factories and shops of the Phœnician cities. There iron and brass and silver and gold were wrought into many varieties of skillful workmanship. Stone-cutting and building were practiced in a

the Phœnician race! Here we have an old sarcophagus of a Sidonian king, with its inscription. Here and there a broken stone slab; yonder afar in the work of a Roman dramatist a transcribed fragment from the folk speech of a rival city. That is all! For the rest, the Phœnicians have been dependent for the perpetuation of their fame upon material enterprises, such as city building, warfare, and maritime commerce.

In art and artisanship the Phœnician people equaled, if they did not surpass, every other race of antiquity.

Superiority of the art work of the Phœnicians.

perfection second only to that of Egypt, Greece, and Rome. Gem-cutting was done with a fineness and beauty of execution almost unequaled in any age among any people. The manufacture of perfumes was carried to the highest success. As late as the Roman ascendancy the nobles and ladies of the Eternal City paid tribute to the perfume-

wrought fabrics of wool and linen, cut timber and built it and carved it and framed it to a degree of perfection for which we should look in vain among other peoples of that age. Cotton was also cultivated, spun, woven into cloth. The fur trade was opened into remote regions by Phœnician adventurers. Even the Greeks were dependent upon



PHOENICIAN POTTERY.—From *Magazine of Art*.

makers of the Syrian coast. In mining, the Phœnicians were unrivaled. They developed the mines not only of their own country, but also of Thasos and far-off Spain and Britain.

Perhaps the application of science to practical enterprise was not carried to

Perfection of
Phœnician in-
dustries; trade
by sea.

greater perfection in any
department of industry in
any country of the ancient

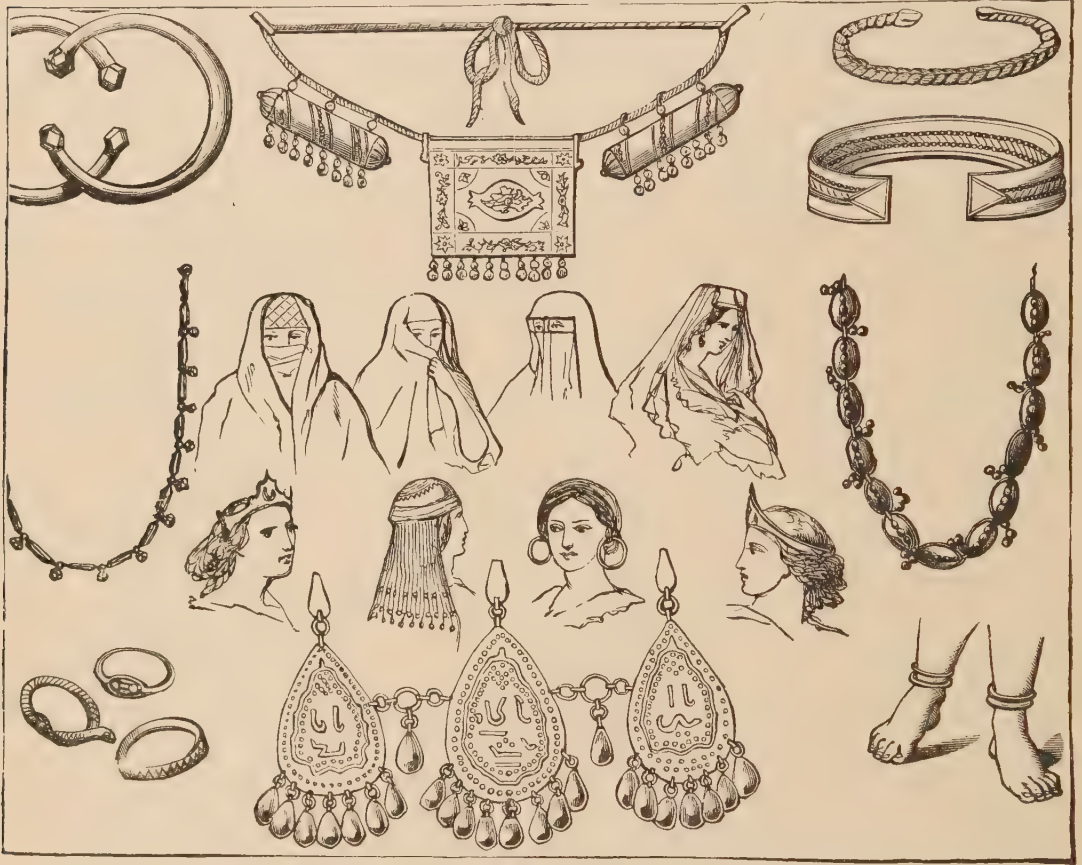
world than in the mining works of the Phœnicians. They made wine and oil.

them for their supply of furs. Ivory was gathered from the tropics in two continents, and distributed to nations who knew not where or how to procure it. Alabaster was carved into many pleasing forms. Finally, a trade in live animals was carried on with all parts of the civilized world, and from this the Phœnicians proceeded to a universal commerce in slaves.

The carrying on of these vast and varied branches of trade was, for the

most part, by the routes of the open sea. This involved a knowledge of navigation and of all the associated circumstances of maritime commerce. Pliny declares that navigation was *discovered* by the Phœnicians. Of course, this expression of the Roman naturalist could not be taken literally, for no race

In the next place, he must be thoroughly familiar with the starry heavens. This is said in particular of the mariner of the ancient world. To him the stars were everything. By them he must keep his course and reach his destination. In the third place, the navigator must know how to contend with the dangers of the



ORNAMENTS WORN BY PHŒNICIAN WOMEN.

of men can be said to have discovered the means of going to sea. But the Phœnicians were the first of the known races to carry their commerce safely abroad on the dangerous deeps.

Navigation involves several kinds of knowledge. In the first place, the navigator must know the seas and their surrounding shores; that is, he must be skilled in geography and cosmography.

Prerequisites of
navigator's art:
Phœnician ship-
building.

sea. He must meet the storm and tempest on an element where his only safety will depend upon the strength of his craft and the skill of management.

As shipbuilders and navigators, the Phœnicians were perhaps the greatest people of antiquity. Indeed, it is doubtful whether as builders of sailing and trading vessels they have ever been surpassed. The forests of the Syrian coast furnished cedar and cypress and oak of



PHOENICIAN SHIPS IN A STORM.

the best quality for the building of ships. The native timber was of a kind to resist the action of salt water almost for centuries. With these materials in their hands, and the opportunities of the Mediterranean before them, the Phœnicians became *facile principes* among the maritime races of the Old World.

The oldest form of Phœnician ship with which we are acquainted was a trading vessel called by the Greeks the *gaulos*. It was a ship with a high prow and stern rounded up in such form that one end of the vessel looked much as the other end. The *gaulos* was propelled by a single large sail and by oarsmen, a score or more in number. This original vessel was presently elongated, and became a ship of fifty oars. It was perfected as a merchantman, and was varied and strengthened as a war ship. Finally, the same vessel was developed into an *armed* merchantman of large dimensions and great fame under the name of the "ship of Tarshish." Such a vessel was able to carry a crew of five hundred men. Both the Phœnician and Carthaginian ships were known to have this capacity.

It appears that the city of Byblus took the lead of both Tyre and Sidon as a seat of shipbuilding. The Byblian vessels were regarded as the best. The keels and masts of these were made of cedar, and the oars of oak. For the latter material the builders were indebted to the celebrated forests of Bashan. Tradition has it that the Sidonians and the sailors of Aradus were the most skillful. The fame of these mariners filled the ears of antiquity.

We are indebted to the Greeks for some knowledge of Phœnician navigation. The crews were subjected to the strictest discipline. The master of the

ship was supreme, and his officers and men obeyed him as the body obeys the mind. One special feature of excellence was the skill acquired by the Phœnicians in the distribution of space on shipboard. They learned how to divide up and apportion the various parts to cargo, supplies, and quarters in such manner as to avoid confusion and secure economy in storage and transportation.

Distribution of space; knowledge of pilots and marines.

The pilots and officers of the Phœnician marine knew the sea as an open book. If we are to accredit the universal tradition, these men made their way out of the Mediterranean in both directions, and sported alike with the Indian ocean and the Atlantic. The sailors of this great marine acquired the mastery of the sail and the oar, until neither wind nor wave could stay their progress. To them all months were alike. While the mariners of other countries were able to voyage only in the most favorable weather, the Phœnicians took all seasons for their own.

A part of this skill and success was traceable to the knowledge which the Phœnician sea captains had of the skies and stars. The Greek seamen sailed by the constellation of the Great Bear. We may readily perceive the confusion which would arise from this source. Ursa Major, though brilliant, varies his position by sweeping around the pole. Doubtless the Greek sailors observed this phenomenon and steered accordingly, whether their guiding constellation were above or below, to the right or the left, of the pole. The Phœnicians, however, discovered the Polar star, and sailed by that unvarying monitor of the heavens. The Greeks called it the "Phœnician star." Not only accuracy, but speed of sailing was attained. A

How Phœnician mariners surpassed the Greeks.

good Phœnician ship was able to make from a hundred and twenty to a hundred and fifty miles in twenty-four hours. This speed will appear sufficiently surprising when we remember that as late as the fifteenth century the best galleys of the Venetians were not able to surpass a hundred miles in a day's sailing. Only in modern times, with the rise of science and its application in the propulsion of ships, has any people surpassed the Phœnicians in speeding vessels across the sea.

The first product of this mastery of the deep was the commercial wealth and greatness of the Phœnicians. The Egyptian sculptures of the time of Tuthmosis III show by clear delineation the nature of the imposts levied on the people of the Syrian coast. The latter are represented as bringing corn and wine and oil, horses, gold, silver, and iron. Arms of many patterns and elegant works of art. In all these things Phœnician commerce abounded. Moreover, on the other hand, their caravans struck out across the deserts to Mesopotamia, and came back laden with all the stuffs of Babylonia. Vessels of clay and metal ornaments, and fabrics dyed with the richest tints ever known to the art of coloring, must be included in this commercial invoice.

Meanwhile, copper ore was discovered in the island of Cyprus, and the Phœnicians began to work that valuable metal into utensils, implements, and coins. The lines of maritime enterprise was stretched from Sidon and Tyre and Byblus to all the important parts of the Mediterranean, and far beyond—to Cyprus, Rhodes, Crete, Thera, Melos, Samothrace, Imbros, Lemnos, and Thasos, all these in the European direction.

Along the African coast the same activity was displayed. Malta was reached—Sicily, Sardinia, Corsica, the Baleares, the coasts of Spain, the Pillars of Hercules. From all these regions the best of their products were drawn with the principal advantage—as has ever been—to the carriers.

A second result of this extraordinary activity by sea was colonization. The Phœnicians began to colonize. The story of Carthage, of its founding by a colony from Tyre, is known as far as Vergil and his Roman epic have been borne by fame. But not Carthage only was built by the Phœnicians. Their enterprise carried them among the Greek islands and to the mainland of Hellas. Duncker establishes the date of the landing of the Phœnicians on Thasos, and of Cadmus, in Bœotia, at the close of the sixteenth or the beginning of the fifteenth century B. C. It is believed that when the Dorians, about the close of the twelfth century B. C., took possession of Melos, they supplanted the Phœnicians in that island.

The legend of the influence of Cadmus and his countrymen at Thebes runs as far as the limits of polite learning. Meanwhile, the same active people made their way to the west of Greece, and established themselves in Dodona. In the next place, they occupied the promontories of Sicily and the small islands circumjacent. On the south coast they built the city of Makara, and on the west coast they founded Eryx, five thousand feet above the sea level, and built thereon a temple to the Syrian Venus.

In Sardinia many Phœnician colonies were established. In this island, iron, silver, and lead were found, and hereby the eagerness of the Phœnicians for valu-

Commercial
wealth followed
enterprise by
sea and land.

Outreaching of
the Phœnicians
to foreign
shores.

Outlying trad-
ing ports of the
race; coloniza-
tion.

able metals was whetted to an edge. By the close of the twelfth century they had reached the western boundaries of the Mediterranean. Diodorus describes Phœnician voyages and colonization. Diodorus gives an interesting account of the passage by the

regions lying to the west. When their undertaking succeeded according to their desire, and they had collected great treasures, they resolved to traverse the sea beyond the Pillars of Hercules, which is called Oceanus. First of all,



PHŒNICIANS BRINGING TREASURES TO SOLOMON.

Phœnician mariners from the inland to the greater ocean. "From ancient times," says he, "the Phœnicians carried on an uninterrupted navigation for the sake of trade, and planted many colonies in Africa, and not a few in Europe in the

on their passage through these pillars, they founded upon a peninsula of Europe a city which they called Gad-eira, and erected works suitable to the place, chiefly a beautiful temple to Hercules, with splendid offerings, accord-

ing to the custom of the Phœnicians. As this temple was honored at that time, so also in later times, down to our own days, it was held in great reverence. When the Phœnicians, in order to explore the coasts beyond the pillars, took their course along the shore of Libya, they were carried away far into Oceanus by a strong wind, and after

Greeks and Romans was called Gades; that is, the modern Cadiz, which is the most ancient city in Europe that has preserved its name from antiquity. The date assigned by Duncker and other antiquarians to this event is the year 1100 B. C.

Founding of Cadiz and Tarshish; conjectural adventures.

Close by the Phœnician Gades lay the



PILLARS OF HERCULES.—Drawn by John O'Connor.

being driven many days by the storm, they came to a large island opposite Libya, where the fertility was so great, and the climate so beautiful, that it seemed, by the abundance of blessings found there, to be designed for the dwelling of the gods rather than men."

Here we have a narrative full of interest. The Gadeira spoken of is known on the coins by the name of Gadir, or Agadir; but in the writings of the

valley of the Guadalquivir. This received the Phœnician name of Tarsis, or, as the Hebrews have transmitted it, Tarshish. It was from this remote region that the huge ships of the Phœnicians, voyaging to the Syrian coast and laden with the raw materials of a most valuable commerce, were named by Ezekiel the ships of Tarshish.

We have now approached the conjectural parts of Phœnician maritime enter-

prise. That the sea captains of Sidon and Tyre and Byblus made their way into the Atlantic can not be doubted. To what extent they explored the coast of Africa is unknown. That they made themselves familiar with Britain and her resources can not be doubted. It is possible that these adventurers doubled Africa and made their way to India; but the greater likelihood is that the line of communication with that country was established by the way of the Red sea, as well as overland by caravan.

Of the Semitic race no other people have displayed even approximately so

Phœnicians surpass other Semites in progress and knowledge.

great activity in extending knowledge, colonizing and exploring the hitherto unknown regions of the earth, as did the Phœnicians. Of the adventurous Aryans, only the Greeks, the Italians, and the English have equaled the brave seamen of the Phœnician cities—this, too, in the depth of antiquity; for the age of these extraordinary enterprises by sea and land can not have been less removed than the eleventh century before our era.

The preëminence of the Phœnician race was clearly recognized by the best

Greeks do homage to the race; small political progress.

peoples of the ancient world. The Greeks were not much disposed to concede precedence to any people other than themselves; but they clearly recognized the superiority of the Phœnicians in the mastery of the sea, as well as in the invention of phonetic writing. The Hellenes regarded the philosophers of the Syrian coast as their schoolmasters. They regarded them with the same respect as the Egyptians. The tradition of the commercial and intellectual greatness of Phœnicia was spread through all the countries of the Mediterranean.

In the matter of government and laws

not much may be said with respect to this people. In common with the other Semites, they suffered on account of the non-separation of the civil and the religious life. Religion and civil society were mixed and blended into one, and the priests, as has always happened under such conditions, held back the race from a true political development.

Phœnicia was divided into several kingdoms. The Sidonians and Tyrians and Byblians had each a king of their own. It does not appear that the coun-

Division into kingdoms; comparisons with Italy.

try was ever united under a common government. The aspect, on the whole, must remind the reader of the political condition of the Italian seacoast in the Middle Ages—with this difference, however, that the civil life of the Phœnician cities did not develop into activity by democratic agitation. On the contrary, the common political stagnation peculiar to all Semitic governments supervened, and while private enterprise went forward with astonishing strides, the civil life lay dormant. In the Italian seashore republics, on the other hand, the political life was predominant. Every man was a part of the government, and the fact of government seemed to be the first consideration of the people.

The kingship in the Phœnician cities was of the common Canaanitish type. It is not clearly known by what right the king came to the throne and reigned. The Semitic language is nearly always

Character of kingship; method of choosing the ruler.

in this form: that the king "was chosen;" but the manner of choice did not, perhaps, correspond to any of the methods of modern times. The principle of hereditary succession had much to do with the appointment of the king. The rule of primogeniture, however, was not strongly enforced, and the claims of

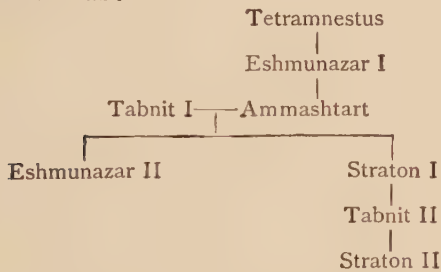
several brothers were almost equally strong.

Another element of much value entered into the problem of choice, and that was the personal ambition and ability of the candidate. The Semitic nations were greatly disposed to accept, follow, and obey a popular prince. He who seemed to have the largest gifts as a warrior, he who "found most favor" in the eyes of the people generally obtained the throne. The candidates, however, with occasional exceptions, were members of the reigning family.

As a rule, the reigning prince was displaced only by death or revolution.

Sidonian dynasty; rules of descent and succession.

At one place we are able to trace out the Sidonian dynasty for seven consecutive reigns, beginning in the latter part of the fifth century B. C. The diagram stands thus:



We here have a form of descent very similar to that in monarchical countries of Europe. But the evolution of government, notwithstanding the favorable situation, stopped short. More than any other people of Semitic blood, the Phœnicians approximated the Indo-Europeans in the civil as well as the commercial life. It is clear that the governmental organization of the Phœnician cities surpassed that of the Hebrews, and showed greater variety than might be found in the Mesopotamian kingdoms.

As we have said, the Sidonians had a king of their own, as did also Tyre and

Byblus and Berytus and Aradus. It can not be doubted that this type of civic monarchy arose from the patriarchal headship of the ancient tribes. Place of the city kings in general society. At the

first the king was no more than the elder of the tribe. When the tribe became sedentary and built a city, the headman was king. There was also an aristocracy. With the development of the cities there arose merchant princes, ship-owners and warehousemen of high station and great wealth. These were divided from the multitude of laborers, artisans, sailors, and slaves. The nobility rose to influence in the government. It was impossible that the city kings could rule with such absolutism amid the teeming and active population of the capital as did the feudal princes of our later Middle Ages, or as did the great kings of the East.

The natural independence of a wealthy aristocracy would throw a rein over the will of the king. No doubt a community of interest

The Tyrian nobility a check on the monarch. existed between the sov-

ereign and the nobility. It was of importance to each alike that order and peace should be maintained. The throne must depend on revenues, and in return for these must concede to the wealthy Sidonian and Tyrian burghers many advantages and rights. The merchants of the cities are generally spoken of as princes. They had great pride and great estates. Ezekiel calls them elders of the city. The more influential were gathered around the king and constituted his council. These were the chiefs of ancient families and hereditary priests.

It was a point of honor among the Phœnicians that descent could be traced far back to the forefathers of the tribal

Pride of descent and growth of the aristocracy. epoch. For a long time this hereditary

right to preëminence in the civic monarchy would be recognized and pass unchallenged; but at length wealthy merchants, trading firms, and great sea captains would claim admission into the king's council. There must be an enlargement to admit such as these to participation in the affairs of the city. The military life also would make

Greeks or the Italians a highly inflected civil government, became in the hands of the Phœnician nobility no more than a prefigurement and possibility.

The civic monarchy of the mother cities of Phœnicia tended to spread itself into the colonies. The older colonies followed the parent state in their style

The civic monarchy diffuses itself into foreign parts.



VIEW OF LANARKA, CYPRUS.

some great. A condition supervened like that of mediæval Venice. The Sidonian council in the fourth century B. C. had been increased to five hundred or six hundred members. The movement was clearly in the direction of the republican development which was to appear, after many centuries, in the Italian cities; but the appearance never came to fruition. The civil development was arrested, and that which would have become in the hands of the

of government. This movement extended westward as far as the cities of Cyprus, but not farther. In the West, particularly in Carthage, an aristocratic form of government was adopted, with a tendency toward republicanism. By the Carthaginians the kingship of the mother Tyre was discarded in favor of a judgeship. There was an elective system by which annually two suffetes, corresponding in part to the Roman consuls, and in part to the judges of Israel, were

chosen. The office of suffete was partly | 'magistrates of the people; the elders cor-
juridical and partly executive. A Car- | responded to the senators of the Romans.



PRIEST DENOUNCING JUDGMENTS TO THE KING.

thaginian council was formed, composed of thirty elders, who were representatives of the principal families as well as

The kings of the old Phœnician cities led a luxurious life. They were rich in resources and splendid in their manner

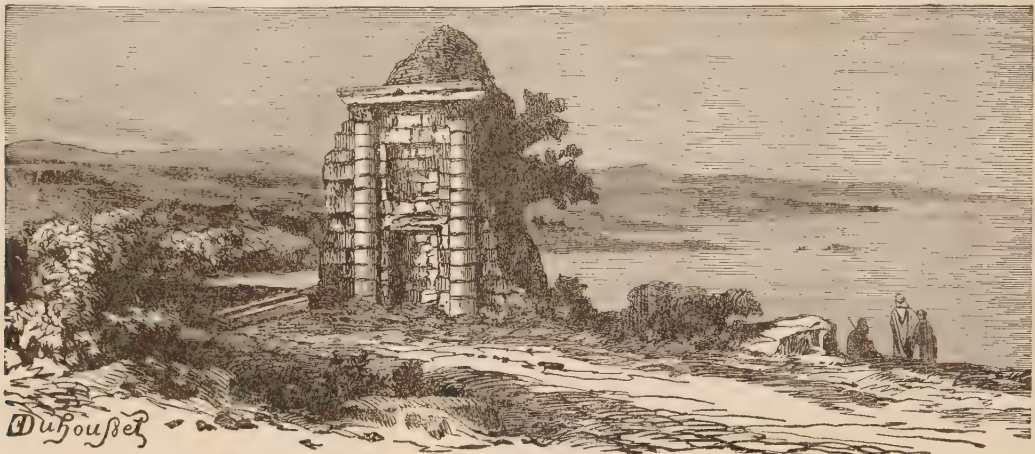
of living. In addition to the kingly office many of them had commercial interests in common with the other princes of the state.

Luxurious living of the kings and nobles.

The accounts of the Tyrian and Sidonian kings are uniform in describing them as princes of the highest estate and glory. Ezekiel speaks of the King of Tyre as sitting like a god in the midst of the sea, and as dwelling in Eden. "Precious stones," saith the prophet, "are the covering of his palaces: the ruby, the topaz, the diamond, the chrysolite, the onyx, and the jasper, the sapphire, the carbuncle, the emerald,

metropolis was built on either the coast or an island. The situations were narrow. Aradus was founded on a mere rock off the coast. Strabo says: "The smallness of the rock on which the city lies, seven stades only in circuit, and the number of inhabitants, caused every house to have many stories. Living water had to be obtained from the mainland. On the island there were only wells and cisterns."

Tyre herself was built in a like situation. Sidon hung over the sea. The building, particularly that of the outer walls, was of gigantic blocks of stone.



CYPRIAN TOMB (OF ROMAN PERIOD) AT TAKSET.—Drawn by Duhouset.

and gold; the workmanship of his ring-cases he bears upon him." The Psalmist declares that the king's garments smell of myrrh and cassia; in ivory palaces the sound of harps gladdens him; at his right hand stands the queen in gold of Ophir, in a garment of wrought gold; on brodered carpets she shall be brought to him; the young maidens her companions follow her.

The reader must not forget the situation in which these civic monarchies of the Phœnicians were established. The kingdom was a city, the city was a state, and the state was that. The Phœnician

Situation of the civic monarchies of Phœnicia.

laid as much as possible in imitation of the natural cliff. No other ancient cities were built to so great a height. Great populations must be accommodated in the smallest area. Story was laid on story to a great height. The returning merchantman drawing near to this part of the Syrian coast would see the lofty structures and stone walls of Sidon arising out of the sea,

Appearance of the cities from the sea.

"As from the stroke of the enchanter's wand."

High up above the heavy stone masonry lighter stories of dwelling houses were constructed of wood work.

Of all this only a few remains have come down to the present day. Along the shore opposite the islands on which Tyre and Aradus were built, as also in the neighborhood of Sidon and Byblus, many rock tombs are found belonging to antiquity. The tombs, like the houses, are built one story upon the other. Like remains are found in Cyprus and among the ruins of ancient Carthage. For the rest, however, the splendid and compact cities which the Phœnicians builded in the times of their greatness have sunk into dust and oblivion.

It only remains to remark the absence of any general federation among the ancient civic monarchies of Phœnicia. Each was independent of the rest.

Absence of federation among the Phœnician states.

There seems to be something peculiarly conducive to the independent spirit in maritime cities. The other Canaanitish peoples were wont, particularly in times of trouble, to make leagues for self-preservation against some common enemy, but there does not appear to have been any instance of such confederation among the enlightened and powerful cities of the coast. Even the rude Philistines confederated in war against the enemy; but Tyre and Sidon and Aradus and Byblus and Beruth pursued each her own course of development, and sought the perils and benefits alike which arise from independence and sovereignty.

The religion of the Phœnicians was originally of the common Semitic type.

In the secondary stage it was a faith and practice in close analogy and likeness to that of the other peoples of Canaan. In the times of Phœnician greatness, however, the religious rites and teachings of the race took a form suf-

General view of the religion and myth of the race.

ficiently distinct from the practices of the other races of Syria to require some particular discussion.

In the first place, there was a greater tendency to mythology among the Phœnicians than among almost any other Semitic people. Phœnicia lay on the border land between the Semites and the Aryan nations. The country and people were more infected with Indo-European influences than was any other division of the Semitic family. This was true in thought, in institutions, in manners and customs. The intercourse of the Phœnicians was Europeward, westward. It were but natural to expect that in a certain measure the mythological dogmas and traditions of the Phœnician race would approximate somewhat the myth and legend of the Aryans.

To Philo, of Byblus, we are indebted for the greater part of our information concerning the Phœnician theory of God and nature. In his translation of the writings of Sanchoniathon he gives us the outline of the genesis of things and the theory of godhead. The reader can but be surprised at the mixture of Greek and Semitic ideas in the system which Philo has transmitted to us. In the beginning all things were dark and obscure. There was a vast and melancholy chaos. Over this there was a moving atmosphere, or wind, corresponding to what in Hebrew phraseology was the spirit, or breath, of the Elohim. This was the wind of the Beginning. The wind of the Beginning felt a yearning of love, and this moved upon the chaos. The mainspring of things, therefore, was Desire.

Philo's account of the genesis of heaven and earth.

Desire was the true Beginning. By the involution of the wind of the Beginning upon itself arose that form of mat-

ter called Mot. What this signified is not clear. Some think soft earth; others, putrefying matter; others, a watery mixture. It was the protoplasm of universal nature. In this were the seeds of all things. Mot was in the form of an egg. Then the myth runs on as follows: "And then shone forth the sun and moon and the great constel-

gotten. Æon discovered the nourishment obtained from trees. And Æon and Protogonus begot Genos and Genea, who dwelt in Phœnicia; and when the fierce heat came they stretched out their hands to the sky and the sun. Since they regarded the sun as the only lord of the sky, they called him Belsamen, which, among the Phœnicians,



LIBANUS, WITH DRUSE VILLAGE ON CLIFF.

lations. As the air now sent forth a fiery glow, winds and clouds arose from the kindling of the sea and the earth, and vast tempests of rain streamed down; and when all this dashed together there followed thunderings and lightning by which the creatures were awaked; and on the earth and in the sea the male and the female elements began to move. And from the wind Kolpia and his wife, Baäü, which means night, Æon and Protogonus, mortal men, were be-

means Lord of the Sky, and among the Greeks Zeus."

The myth proceeds with the begetting of children by Æon and Protogonus. The children were called Phos and Pyr and Phlox; that is, Light and Fire and Flame. For these children discovered fire by rubbing together pieces of wood. Also, they begat offspring who were of prodigious stature. One was Casius, another Libanus, a

The myth stoops down from sky to earth-land.

third Antilibanus. Here the myth touches the earth, for we have the names of mountains. One of the descendants of the giants discovered the art of making huts, while another invented clothing. These set up pillars to the fire and the winds and offered sacrifices of beasts. Then arose one of the descendants of these Titans, who was called Chusor, that is, Vulcan. He kingdom of his ancestors, took his sister Ge and begat El, who had for one of his names Dagon. He it was that discovered corn and invented the plow. El was offended at the infidelity of his father, attacked him, drove him from his throne, and took the kingdom. Then he built Byblus, oldest city of the Phœnicians. So the myth wanders on and on through endless inflections, sometimes running



SITE OF DAGON'S HOUSE, NEAR GAZA.—Drawn by Paul Hardy, from a photograph.

was the father of ironmongers, the inventor of the fishhook, the first navigator of the sea. Another descendant was Agros. He was the field. From him came the Agrotēs, who were the farmers, the husbandmen.

After this was born Eljon; also a woman named Beruth. Eljon signified the Highest. He took Beruth and begat Uranus and Ge; that is, the Heaven and the Earth. Uranus obtained the

into Hellenic, but more frequently into Semitic, nomenclature.

The El whose genesis is here described became the Baäl of the Tyrians. Him they invoked as the king and guardian of their city. His added name of Melkarth signified the city king. He was also identified with navigation. To Baäl Melkarth was reared the splendid ancient temple at Tyre which so astonished the wonder-loving Herodotus with the richness and magnificence of its vo-

Origin and descent of the Tyrian Baäl; his powers.

tive offerings and ceremonial. Baäl Melkarth was worshiped by the Phœnicians as the god of labor and conquest. He was also the creator of new life. He it was who, when the zodiac hung bane-fully over the earth, brought back the sun and vanquished the malevolent aspect. He it was who warded off excessive heat and cold. When the constellation of Leo held the sun, and the earth was scorched with fiery heat, Melkarth pressed back the lion and gave shadow and renewal. Only when Baäl was on a journey or slept might the people of the city suffer from the inauspicious look of the heavens or the anger of the seas.

It was one of the peculiarities of the Tyrian worship that Melkarth combined in himself the beneficent and baneful powers of nature, which among the other

Melkarth the
god of blessing
and of bane.

Canaanites were divided between Baäl and Moloch.

The same thing was true of Astarte, who was the divinity of procreation and of death. She gave both blessing and bane. From her proceeded sensual enjoyment and birth on the one hand, and war and death on the other. Her worship was celebrated in great state at Ashkelon, Cyprus, and Carthage. At Byblus the king's daughters served among the priestesses. Astronomically, the Tyrian goddess was associated with the moon. With the waning of that orb the Tyrians performed the rites of mourning, and on the return of luna they exchanged the mournful ceremony for rejoicing and sensual pleasures.

Under the name of Eljon the people of Byblus adored the Highest. Strange

Cult and cere-
monial of Eljon
of Byblus.

that Eljon should have been slain in a battle with wild beasts! His worship

was celebrated with sacrifices and libations. Second to Eljon was Adon, meaning the Lord, the name being

identical with the Hebrew Adonai. Adon was only a later form and variation of Eljon, in whose place he stood. When in the month of July the river Adonis, running down to the sea near the city of Byblus, was swollen and discolored with the red earth of the mountains, then said the Byblians: "Our Adon is slain in Libanus by the savage boar of the war god." The women of the city at this season went to the shrine of the temple with loud cries and lamentations for the death of the beloved Adon. They were wont in their frenzy of grief to cut off their hair and tear their breasts, while they cried aloud, "Ailanu, ailanu;" that is, "Woe to us." After a while, with the subsidence of the red stream, those serving in the temple would wash the wooden image of Adon, and the god was then said to reappear. With this lamentations were exchanged for rejoicings, and these in turn for sensual pleasures.

We have already mentioned the Phœnician Vulcan, called Chusor. He it was who discovered the working of iron. The de- ^{Myth of Chusor and Chusarthis.} ity is shown on the Phœnician coins clad in a leathern apron. He carries a hammer and tongs. He was regarded as the tutelary god of civic life, and as having dominion over navigation and handicraft. With him was associated the female divinity called Chusarthis. She seems to have corresponded to the Harmonia of the Greeks. Chusarthis, however, was reckoned one of the severe and chaste goddesses of the pantheon, having assigned to her the upholding of justice and the maintenance of law.

We here come to Cadmus. It is thought by some that Κάδμος is the Greek name of Baäl Melkarth himself. But to the Greeks Cadmus appeared

rather as a hero and man-founder of cities than as a deity. On the Phœnician side, however, Cadmus was the discoverer of mining, the father of masonry, the inventor of writing. He searches for Chusarthis and weds her. He becomes the god of marriage, the tutelary divinity of the wedding couch. The myth of the journey of Cadmus, of the founding by him of Thebes, and the giving of his alphabet to the Greeks, is known wherever their tradition has been disseminated.

One of the principal myths of the Phœnicians had respect to the Cabiri. These were the seven sons of the demigod Sydek. The Cabiri themselves were nameless. Afterwards there was added to them as their brother the eighth of the list, who took the name of Eshmun. He was not only the last, but the greatest, of the Cabiri. They were the tutelary deities of the city of Berytus, or Beruth. Officially, the Cabiri were the gods of the manual arts and industries. They were also the land gods. Their worship became especially popular in the later epochs of Phœnician history. After the Cabiri came the primitive heroes of the coast cities, the founders and builders of the state. The Phœnician pantheon at length descends to the level of human life.

The Phœnicians, like the other Canaanites, were given to visible idolatries. It should be observed, however, that

Misshapen aspect of the visible gods of Phœnicia. anthropomorphic images were not popular. Images there were in abundance;

but they were mostly symbolical, and carved as little as possible in similitude to the human form. The Phœnician gods were double-headed, or winged, or dwarfish, or hermaphroditic, or, in some other particular, monstrous. We have

already seen how pillars of stone and of wood were set up—gross effigies expressive of the prodigious concepts and vague conceits of the people respecting the forms of the deity.

In the matter of sacrifice, animals were mostly employed. The male domestic animal was preferred; and of these the ox was of greatest reputation.

Sometimes wild stags were offered, but generally the victim was selected from the flock or herd. The minor offerings

Theory of animal and human sacrifices.

were birds or fruits of the earth. The Phœnicians were less prone to human sacrifice than were the other Canaanites. Human beings were sometimes offered, but it was generally done by the authority of the state, as an act of great solemnity and in times of national distress. In



PHŒNICIAN HOUSE-HOLD IMAGE.

such cases the victims were selected on the same principles as among the other Semitic races. The one chosen must be pure, innocent. It must be a gift of native blood, not an alien. For these reasons children were generally taken, and since the best were preferred, the choice usually fell on the firstborn of the household. The sense of the thing was the same as that which demanded the gift and spoliation of virgins as a thing acceptable to Astarte, at the time of the annual festival to that divinity in the sacred groves. At length the notion of vicarious sacrifice supervened, and the human victim was substituted with some other offering. It was reckoned sufficient, particularly in the ceremonial of the Byblians, that the woman who was to be offered should cut off her hair and devote it to Adon or Chusarthis.

Religion among the Phœnicians held the highest place. Though the king was supreme, he was himself a devotee of the national faith. Though he was theoretically the owner of all lands, he must be a liberal contributor to the national altar. The high priest of Hercules was among the Tyrians held to be the second man in the state. This

Close affiliation of religion with the secular power.

dignitary was generally a kinsman of the sovereign, and was the power behind the throne. He and the king were at one in purpose. The ceremonies of religion constantly occupied the attention of the people. Like the other Semites, the Phœnicians were given to the worship of El, and his presence and control among human affairs was recognized as the first principle of religion and state policy.

CHAPTER CXIV.—CYPRIANS, CARTHAGINIANS, SYRIANS.



WE have thus followed with sufficient amplitude the ethnic development of the Phœnicians in their native seats along the Syrian coast. Besides their growth into nationality in this region, they spread out into foreign parts. We have already spoken of those enterprises by which they became the colonizers of antiquity. We may not in this connection follow with nicety the spread of the Phœnician race into all the places which it occupied, but will note a few only of the more important.

One of the first and most celebrated of these places was the island of Cyprus. Situated nearly midway between the coasts of Asia Minor and Syria, it was but natural that the Phœnician captains should become acquainted with the island at a very early date, and should establish commercial settlements therein. Who the aboriginal inhabitants of Cyprus were we know as little as in the case of other countries and islands. The reader must bear in mind that in only a few rare and uncertain instances

The Cyprian race springs from a Phœnician original.

have any islands or coasts of this terra-queous sphere been found which were not already in possession of some human tribe.

Of the places and extent of the early Phœnician settlements in Cyprus we are not informed. One thing is clear, and that is the early introduction of the worship of Astarte as the chief divinity of the island. Here it was that the mythology of the Phœnicians touched that of the Greeks. The Cyprian Venus was the Greek Aphrodite. The Hellenes regarded Paphos, one of the cities of the island, as the native place of their goddess of love. The name of the island was associated with that of the divinity who was called Cypria by preëminence.

Obscurity of early race conditions in the island.

There was a time when the population of the island was almost exclusively Phœnician; that is, Semitic. At an early day, however, the Greeks began to colonize Cyprus, and the establishments of the two nations and races existed side by side. Indeed, the island was the principal meeting place of the two great ethnic currents. Many of the Greek legends had their origin here,

Confluence of Greeks and Phœnicians in Cyprus.

and along this line there was an interfusion of the thought and myth and learning of the two races. Some have held



HEAD OF VENUS—FROM A COIN OF PAPHOS, IN
BRITISH MUSEUM

that men of the Hellenic race occupied Cyprus before the time of the Phœnicians; but the other view is probably correct. At a subsequent period the Greeks obtained political supremacy over the island and the Phœnician population was subjected. In these facts the reader may discover the mixed character of the Cyprian antiquities. In our own day the country has been much visited by antiquarians, and their labors have been rewarded with great results. The mixed character, however, is stamped upon nearly all of the Cyprian remains. Here the touch is that of the Semites, and there the hand of the Greek.

The Phœnician development, ethnically considered, was little different in

Cyprus from that which prevailed on the Syrian coast. Could we have entered the towns of Citium or Amathus, Curium or Paphos—called anciently Palæ—Soli,¹

¹ The breaking and foaming of two race currents in the streets of Soli gave rise to a mixed jargon of speech; hence the English word *solecism*.

or indeed any of the Cyprian cities in the times of the Phœnician ascendancy, we should have found a type of the civilized life differing but little from that of the mother cities of Tyre, Sidon, and Byblus. It was only after the Greek settlements in the island had become important that the distinctly Phœnician character of the population, and of the arts and industries, was modified into other forms and types. Governmentally, Cyprus was a monarchy, or kingdom, like those of the parent state. We have already noted the fact that kingship as a type of government extended no further west than this meridian; that is, in the hands of the Phœnicians.

It would appear that of all the Phœnician peoples the Cyprians had the highest concept of art. The ruins of the island furnish specimens of sculpture which may well be set in competition with that of the Greeks. It is difficult to know to what an extent this artistic

High artistic development of the Cyprians.



TEMPLE OF VENUS—FROM A COIN OF CYPRUS, IN BRITISH MUSEUM.

development was the result of the culture of the Greeks, and to what extent it was native. In some instances the

marks of both influences are found on the same artistic product. Some of the Cyprian sarcophagi—among the finest in the world—are plainly the result of a mixed art, in which the hand was guided in part by the skill of the Phœnician and in part by the delicate instinct of the Greek. There was a large artistic life in the island in the days of its ancient prosperity, and the relics of the same are scattered abundantly in many places.

The religious culture of the island was that of Astarte, or, as the Greeks

Aphrodite takes Cyprus for her birthplace. called her, Aphrodite. The situation was such as to

encourage the development of the worship of Love. The beautiful climate and the sea-washed shores, the mild skies and warm atmosphere, conduced to the rapid development of the sexual powers, and at the same time kept off those gloomy and austere moods of mind out of which sprang the darker ceremonials of Syria and the East. Cyprus might well be regarded as the native place of Love. The abundant growth and fruitage of the vine, the dove-inhabited groves, the easy and prosperous conditions of life, all conspired to make the primitive islanders the devotees of Astarte. Nor did that divinity here exact from her worshipers the gross and unnatural services which were rendered to her in the older cities of Syria. She, also, as well as her worshipers, grew mild and enchanting under the salubrious skies and beautiful landscape of the seagirt island. Here was she so much enthralled that she claimed it for her birthplace—a myth which the fanciful Greeks shall transmit with their language and song to after ages and many races of men.

Politically, the island of Cyprus was in the first place an object of desire to

Egypt on the one hand, and to the Mesopotamian nations on the other. In the sixth century B. C., Amasis, the Egyptian Pharaoh, Midway ethnical position of the island. conquered Cyprus, and made it tributary until the invasion of Cambyses, when the Cyprians revolted and went over to Persia. In the Ionian insurrection the people of the island took the side of the Greeks, and afterward suffered for their defection. At one time, under the leadership of Evagoras, King of Salamis, the islanders gained a brief independence; but with the rise of Alexander all the Cyprian cities joined him, and led their fleets in an unnatural siege of their mother, Tyre.

Among the successors of the Macedonian, Cyprus was a disputed prize. Meanwhile the Jews, with Historical vicissitudes of the Cyprian race. the loss of nationality, came over in such numbers

as to become predominant. Another aspect was that of the introduction of Christianity by Paul, and the spread of the new faith until no fewer than thirteen bishoprics were planted in the island. Then came the ascendancy of Islam. Cyprus passed under the dominion of the Caliphs, and remained so until the time of the Crusades. The island was given during the Holy Wars to Guy of Lusignan. Feudalism was introduced and prevailed for several centuries. Close relations were contracted between the island and the Phœnicians. For a long time the Turcomans were kept at bay. Not until 1570 did Selim II gain by conquest an undisputed supremacy.

Of all the Semitic races, that stock which most nearly reached a true historical supremacy was the Carthaginians. Carthage was a Phœnician colony. The story of the founding is lost in myth

SITE AND BAY OF CARTHAGE.—Drawn by W. H. Booc.



and tradition. At the high noon of the classical age, Vergil sought in humane song to save a part of the reputation of the ancient rival of Rome from oblivion. The story of Pygmalion and Dido is as wide as the dissemination of learning. The Phœnician princess whose husband Sichæus (more properly her uncle Acerbas), priest of Hercules, had been murdered by Pygmalion, gathered a company of disaffected noblemen, took to ship, and escaped to the far West. Landing first at Cyprus, they pursued their voyage to the African coast, at that point where it most nearly approaches Sicily. There the exiles landed, purchased as much land as might be covered with a bull's hide, did the trick of cutting the hide into thin strips, and thus enclosed a tract large enough to found a town.

Doubtless there is in this famous tradition a trace of truth. How little or

Rise of the Carthaginians to power.

how much none may ever determine with certainty.

In any event Carthage was a Phœnician colony. The settlement grew and flourished. It became a commercial republic. It gathered to itself wealth and splendor. It became a warlike power. The African coast was subdued. The Mediterranean yielded to the Carthaginian banner. The city grew to be a parent state, though itself an offshoot. It sent out colonies to distant coasts. In Sicily it established its authority. On the Spanish shores it planted settlements. It rose to fame, and for a season promised to dominate the countries surrounding the Mediterranean.

This is not the place in which to recount the historical aspects of Carthaginian nationality. Carthage was to the parent state what Magna Græcia, or Great

Greece, was to the mother Hellas. The Carthaginians made a display of political and social development. They exhibited national capacities and aptitudes, a largeness of view, and a breadth of policy for which we should look in vain among any other people of the Semitic race. That they failed at last when the crisis came to crush down Rome and become the reigning power in what was regarded as the central region of the earth, was one of those historical balancings which depend upon the action of forces too profound for the present powers of the human mind. How great, indeed, would have been the change in all subsequent history if Hannibal had succeeded in grinding his enemy beneath his heel! But history knows not *if*, and *might have been* is a form of words unwritten in her book of phrases.

The Carthaginian constitution was aristocratical in its bottom principles. True, we do not clearly understand its provisions. Aristotle, in

his *Book of Politics*, as well as Polybius, Livy, Nepos,

Character of the constitution; the Sophetim.

and other Roman authors, has thrown a side glance and prejudiced light into the question of the civil organization of Carthage. We know so much as this, that there were two chief magistrates, called in their native tongue, *Sophetim*, or, as our language writes it, suffetes, who corresponded to the Roman consuls. Some have likened them to the two kings of the Spartans.

The important part of the constitution was its popular, or democratic, character. The suffetes were elected statedly, at a general election at which

the people were voters. The suffrage was not, indeed, universal, but was limited by wealth and birth and personal merit.

Right of suffrage; alleged corruption of society.

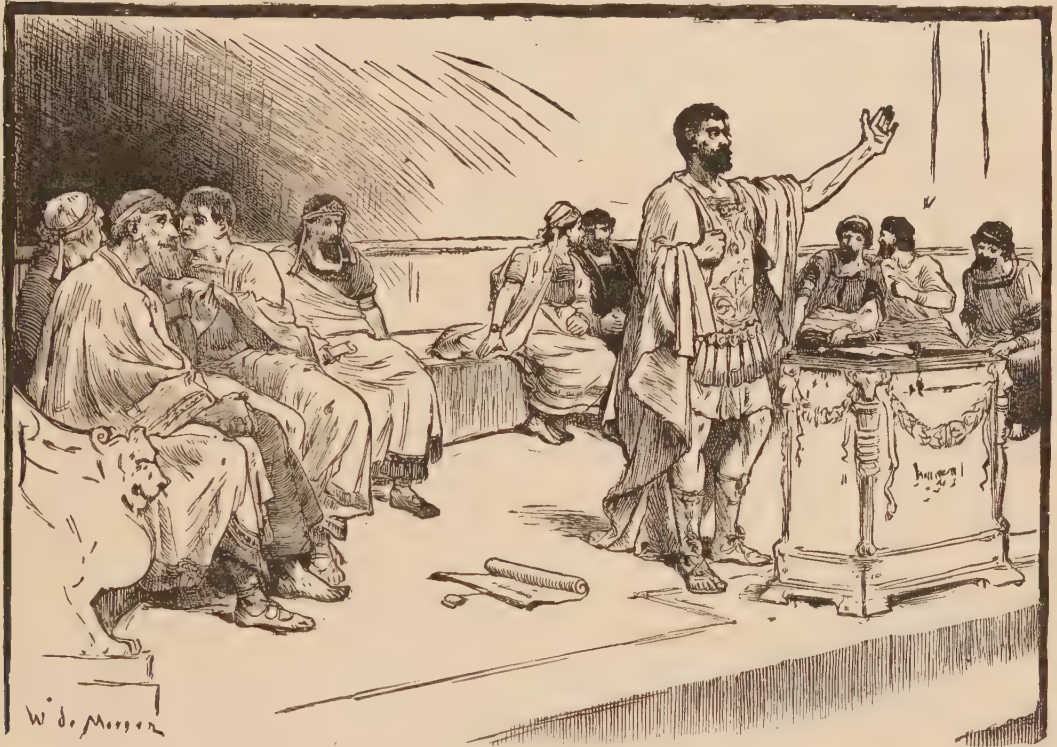
The suffetes held office for one year, but might be reëlected. There was a senate composed of Carthaginian nobles, warriors, and priests; but whether or not it was divided into two houses has not been determined. The organization, on the whole, was not unlike that of the Romans, to which it was second only in strength and efficiency.

It is claimed by the Roman historians

Bodies of commissioners called *pentarchies*, selected from the principal families, became very powerful in limiting and influencing the constituted authorities.

Evolution and influence of the pentarchies.

The Carthaginian council, consisting of a hundred and four members, generally conformed to the will of the pentarchies. The latter came at length to be the chief force in the state. Wielding popular



CARTHAGINIAN GENERAL BEFORE THE SOPHETIM.—Drawn by W. J. Morgan.

and philosophers that the administration of Carthage was corrupt, and that bribery was universally practiced in the elections. If so, it were no more than might be witnessed in Rome herself, and in nearly all other nations having a popular or half-popular form of government.

In course of time a popular body grew up in Carthage resembling the Plebs, or Commons, of Rome. Officers were chosen to represent this element in the state.

opinion, they were able to put up and put down the greatest civil and military leaders of the age.

As colonists, as a people, as a nation, the Carthaginians retained the religion of the parent state. Like all the other Semites, they were profoundly religious.

Religious character of the people; the priesthood.

Indeed, it were hard to distinguish in the case of any of these peoples between the secular and the religious life. The priest and the civil officer held nearly

identical relations to the people whose life they influenced and directed. Among the Carthaginians, indeed, there was no order of priests as distinguished from the other officers of the republic. There

the ceremonial and theory of the ancient faith were better preserved than in the island of Cyprus. The cruel and bloody aspects of Phœnician worship were reduplicated among the Carthaginians.



GROVES OF BAÄL ATTACKED BY HOSTILE TRIBES.

was no Levitical gild or other family right in the matter of religious honors. Yet there were men set apart to attend professionally to the ceremonies of the national religion.

This was the imported religion of the old Phœnician cities. We may believe it true that on this far-off African coast

They had their sacred groves, their high places, and their idols. Baäl was worshiped, and was considered by the Greeks and Romans as identical with their Cronos, or Saturn. He was the god of the sun and of fire. If we may believe the contemporaneous accounts of the Latin

Ancient faith reproduced in Carthage; human sacrifices.

authors, the practice of human sacrifice was prevalent. There was a great effigy of metal, having arms and hands and fingers of iron so constructed that children and other offerings thrown into the extended palms were enfolded and cast into the breast of the image, where burned a fiery furnace.

The story of human offerings to this grim idol is among the most revolting of all the horrors done in the name of religion. In

Worship of Astarte and Baäl in the West.

Carthage, Astarte also was worshiped as the goddess of procreation and birth. There also Ammon was adored, and Melkarth, the ancient Phœnician Hercules, in whose honor funeral pyres were kindled and eagles released for flight, typical of the fabled phoenix rising from the focus of the sun-flame. These rites and ceremonies were practiced not only in Carthage, but also in her secondary colonies. Human sacrifices were offered in nearly every place where she established her settlements and built her temples. As far west as Gades, the modern Cadiz, the altars of Baäl smoked with the consuming flames that wrapped and devoured the bodies of human beings.

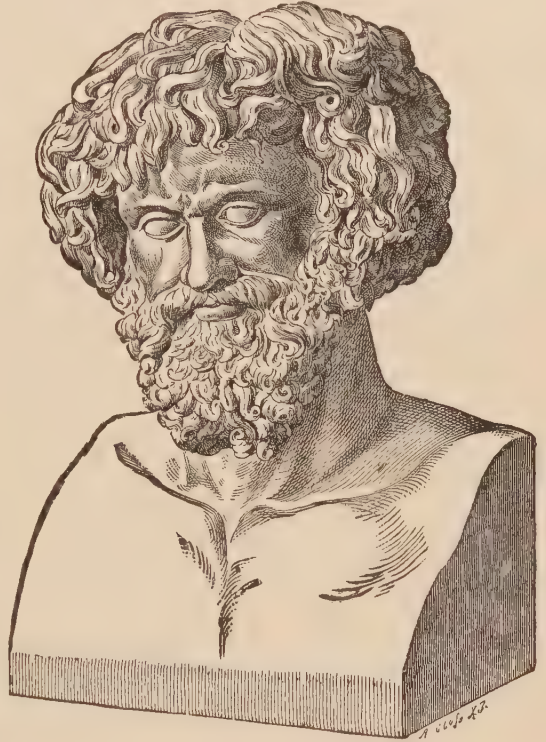
Of Carthaginian literature not much is known. The implacable hostility of

Obliteration of Carthaginian records; repopulation.

Rome carried down the culture of the people with the people themselves. Letters, however, were cultivated, and the inscriptions furnish us with some of the most elegant work done anywhere in the world by Semitic hands. Historians have been for good reasons disposed to deplore the destruction of the records of Carthage, containing as they did the annals of one of the strongest peoples who rose and flourished in the millenium preceding our era.

There is, perhaps, no case of a more

complete obliteration of a race than that afforded in the destruction of Carthaginian nationality. Rome spared nothing. Her experience with the Carthaginians, extending over two or three centuries, had led her to dread them more than she dreaded any other people who opposed her progress. After the conquest she took pains to colonize the



HANNIBAL.

African coast with people of her own stock. Africa was Romanized, and with this fact began that long series of ethnic changes which have left as their residue the Tunisians of the present day. In the modern race or races inhabiting this part of North Africa we may not discover a trace of Carthaginian descent. Indeed, a careful analysis of the people now inhabiting the country would show elements of almost all the prevailing bloods round about the Mediterranean *except* that one blood which flowed in the veins of Hamilcar and Hannibal.

The Roman population which supplanted the Carthaginian in this part of the African coast continued predominant until the age of the Vandal conquest. This happened in the first half of the fifth century. A hundred years later the country was recovered by the sword of Belisarius. The Vandal population, however, remained, and was

Origin and descent of the modern Tunisians.

well as the Tripolitan provinces. Out of this melange of nations and races has sprung the modern Tunisian population. It is a composite race in which Semitic elements have again prevailed, but are intermixed with an older Aryan stock and with the Turcomans, who since the sixteenth century have held political sway in the country.

The consideration of the Hebraic



THE HORNS OF HATTIN.—Drawn by H. A. Harper, from a photograph.

amalgamated with the Roman elements and with the Berbers, who already began to assert themselves as far north as the coast. Then came the Mohammedan conquest. By this agency another Semitic race was laid over the Aryan elements which had predominated for more than eight centuries.

In the eleventh century the Bedouin Arabs, of Upper Egypt, rolled in a vast wave westward, overwhelming Tunis as

division of the Semitic race may properly conclude with some account of the Neo-Syrian population now occupying the countries once held by the Hebrews, the Canaanites, and the Phœnicians. The name Syria is applied in modern geography to the country lying between the Euphrates and the Mediterranean. Within this region we may say that Semitism is still predominant.

Semitism still preponderates in Syrian countries.

The peculiarity of the situation is that the Aramaic stock has pressed upon the Hebraic from the north and east to the extent of replacing it in most of its ancient seats.

In order to understand the ethnic condition of Syria, we must glance for a moment at the historical vicissitudes

**Ethnic genesis
of the modern
or Neo-Syrians.**

through which the country has passed since the ascendancy of the Hebraic kingdoms. There are at the present

that the descendent race is to any considerable degree a reproduction of the ancients. So many influences, ethnical, national, and religious, have passed over Syria that it is difficult to discover in any of the present peoples the lineal descendants of the Canaanitish races.

The reader will readily recall the long-continued contest between the Assyrians and the Egyptians for the possession of Palestine and the Mediter-

**Placement and
replacement of
populations
in the country.**



RUINS OF SAMARIA.—Drawn by H. A. Harper, from a photograph.

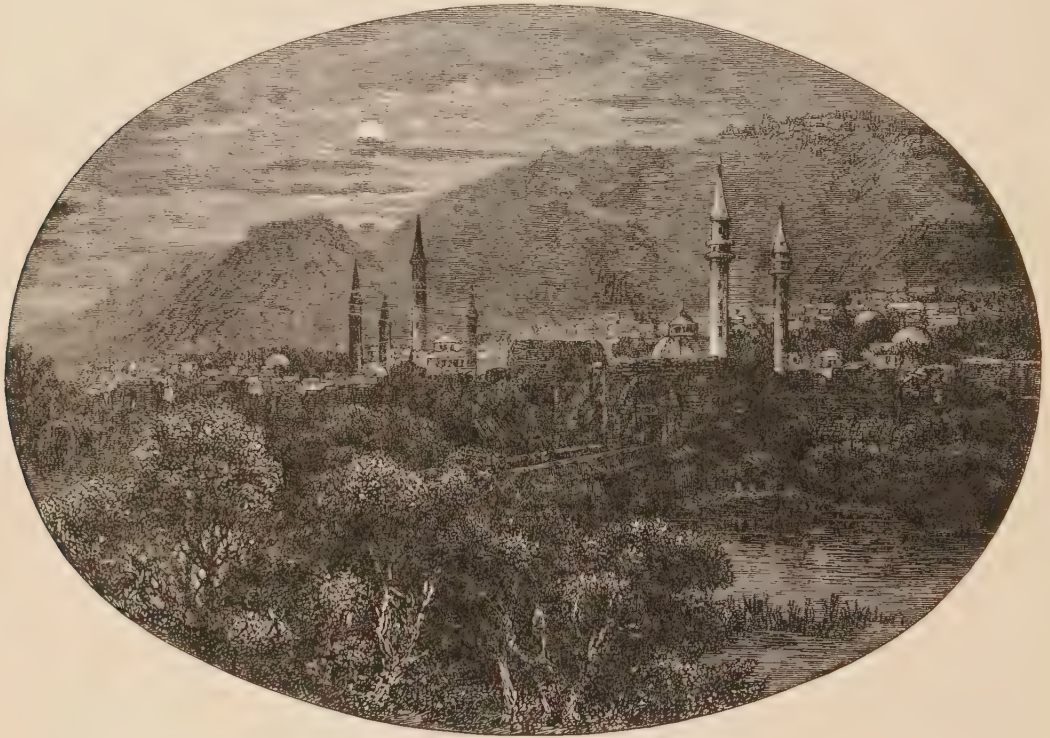
time about two million of people within the limits of Syria. These are referable ethnically, socially, and religiously to several different origins. In the first place, the Cheta, or Hittites, of antiquity have continued for more than two thousand years to occupy by their descendants the country of their ancient choice. It could not be said, however,

ranean coast. For many centuries the Phœnician kingdoms and the Hebrew state withstood these encroachments. The latter yielded at length to the powerful armies of the East, and Hebraic nationality ended with conquest and transportation. It was a part of the policy of the Assyrian and Babylonian kings to transfer colonies from Mesopo-

tamia into the outlying countries which they had conquered. This policy was adopted with Israel and Judah. At the same time that the Jews and Samaritans were borne away captive to the Euphrates, large bodies of Babylonians and Assyrians were transferred into Syria.

This policy and practice brought an Aramaic population into the countries

our era there was a Parthian invasion of Palestine; but its effects were little noticeable on the population. Under Roman sway the province of Palestina, or Judæa, became one of the most desirable of the empire. Antioch was the capital. A degree of civilization was reached which Israel had never attained. The culture of Antioch, which rose to be the third city of the empire, was



ANTIOCH.

occupied before by the Hebraic nations.

Invasions by the
Aramæans, Par-
thians, and Ro-
mans.

There was thus injected into the ethnic life of Syria a large element of northern Semitic blood. If we view the cities of Judah, Samaria, Phœnicia, and Damascus at any time after the end of the Hebrew captivity and before the ascendancy of Rome, we shall find already a large admixture of Hebraic and Aramaic elements. It was in this condition that Rome found and conquered the country. About forty years before

proverbial throughout the civilized world.

The Roman ascendancy, however, in the Hebraic countries was in the nature of a political and military occupation. The existing

Provincial policy
of the Romans.

populations were not much disturbed by the presence of the imperial government in their cities. It was not the policy of Rome in her age of conquest to persecute, distract, and toss about the peoples whom she conquered. On the contrary, she sought as far as

practicable to preserve the ethnic *status in quo*. This policy she pursued with her Syrian populations, dividing the countries between the Euphrates and the Mediterranean into nine districts, or administrative capitals.

The first of these was Syria, of the Euphrates, having for its capital Hierapolis. The second was that

Districts and
capital towns
of Palestina.

Cœle-Syria, which had Antioch for its capital.

The third was called Syria Salutaris, with Apamea, on the Orontes, as its capital town. The fourth was Phœnice Maratima, having Tyre as its center. The fifth was Phœnice ad Libanum, with its capital Emesa. This included the ancient districts of Damascus and Palmyra. Then followed the three districts of Palestina Proper. The ninth region was Arabia, with Bosra for its capital; but this district belongs to another branch of the Semitic family.

Roman authority in this part of the world yielded first, in the beginning of the seventh century, to Per-

Race aggres-
sions after the
Roman ascend-
ency.

sian aggression. A little later Syria was under the dominion of

the Byzantine emperors, and then fell under the Mohammedan conquest. The Arabs divided the country for governmental purposes in the manner of the Romans. To a certain extent an Arabian population was introduced, but not to the displacement of existing peoples. The Islamite status was preserved until the time of the Crusades, when the rough warriors of the West bore down upon the East and effected a lodgment in the heart of what had been the Hebraic division of the world.

It was in the time of the Arabian as-

cendency in Syria that the two classes of Arabs, namely, the nomads, known by their modern name of Bedouins, and the sendentary, or City Arabs, of the more civilized class, were distributed through

Division of pop-
ulation into
Bedouins and
City Arabs.



BEDOUIN TYPE.

Drawn by George Logmaar.

Palestine and far to the east. The Bedouins in particular scattered themselves through the country and became ever afterwards a large element in the aggregate population of Syria. Hereafter we shall speak of them more at length. Measurably independent of

governmental control, they devote themselves to their flocks of sheep and goats, live a half-wild life, cultivate robbery as an art, fly from place to place on their camels, and subsist upon the products of the more industrious and honest peasants. They keep themselves to the inland districts away from the coast. A single tribe of the Bedouins is estimated to number at the present time three hundred thousand, spreading itself in numerous bands from Arabia to the Euphrates.

Finally, we must take into consideration the Turkish conquest and occupation of Syria. This country was the end of their progress to the southwest. Before the Crusades the Turcomans had gained a political ascendancy in Palestine, establishing themselves over the Arabic and older populations in a reign of half-savage authority. This element has continued to the present time to be a powerful, if not predominant, part of the ethnic life of Palestine and the surrounding regions. The Turcomans and the Arabs agree in upholding Islam as a common faith; but in other respects they are strongly discriminated.

Meanwhile, the Christian civilization of the West has found a lodgment in various parts, bringing with it an element of population. The old native Syrian tribes preserved their existence in many sects and organizations. Among these may be mentioned the Nosairians and the Druses, both of which have their ethnic origins deep down in an ancient population. This is true also of the Jews, who are found in considerable strength in all the larger centers of Syria. These have not preserved their local existence in the country, but are immigrants and colonists from Europe. As for the Christians, they are for the most part Greek Catholics, under the

authority of the Patriarchs of Antioch and Jerusalem.

The traveler through Syria is soon able to inform himself of the general ethnic character of the people. Jerusalem itself furnishes a sort of epitome of all. The Holy City contains within its walls nearly all the diverse elements of the East. In the Moslem quarter one may discover the Arabic and Turcoman populations in full possession. The Jewish quarter furnishes the best modern example of the ancient character of the Semitic race. In the Armenian quarter are found Asiatic and European peoples, who are generally Greek Catholics and orthodox Armenians. In the Latin quarter the Roman Catholic elements are aggregated around their priests and monks, who are for the most part Jesuits and Franciscan brothers. Outside of the city the wayfarer may expect to make the acquaintance of the Bedouins, who constitute one of the most picturesque, and at the same time most disagreeable, elements of Eastern population.

A considerable treatise might not exhaust the subject of Syriac literature. It might be expected, *a priori*, that letters would not be neglected in a country with such antecedents. We should not, however, expect of any Semitic populations so situated the vast literary efflorescence which marks the intellectual life of the Aryan peoples, both ancient and modern. There would also be in the case of the Syrians an antecedent expectation of a strongly religious cast in their literature. Syriac letters began to be cultivated with the versions of the Bible, which were made into the literary language between the second and fourth centuries. To this followed a large body of controversial writings, in which the Church fathers

Modern Jerusalem an epitome of Eastern races.

Ascendancies of Turcomans and Christians in Syria.

Rise of Syriac letters; Persian and Nestorian schools.



Pranishnikoff.

T. Hindibrand.

of Antioch and other Syrian cities entered with spirit into the theological disputes of the early Christian Church.

In the fifth century Persian schools were established at Edessa, and for a while gave direction to literary culture. Nearly all the authors, however, continued to be fathers of the Church, and this was the type of culture at the time of the Mohammedan conquest. Koranic literature then began to compete with the Christian, and at length triumphed over it, but not to the extent of extermination. The Nestorians have cultivated letters from the Middle Ages, but have never been able to emancipate Syriac thought from the confines of theological disputation.

We have thus considered somewhat at length the different branches of the Hebraic race. We have seen the originals of these divisions of mankind pushing out from the central and lower Euphrates across the Syrian desert to the countries bordering on the Eastern Mediterranean. These movements belonged to a period far anterior to the

beginnings of formal history. The outgoing tribes were, first of all, those Canaanitish peoples of whom we have gained our principal information from the writings of the Hebrews. Afterwards came the Hebrews themselves and the Phoenicians. We have watched the historical and ethnical development of these divisions of mankind, and have noted the degree of importance which they attained among ancient peoples. We have seen the westward progress of this branch of the Semites as far as Carthage, the inner shores of Spain, and the outer coasts of Western Europe. We have marked the political crisis of the Semitic race in the case of the Carthaginians. We have glanced in turn at the modern descendants of this Hebraic division of men, finding only as the present representatives of the ancient race the Hebrews and the Neo-Syrians—the former dispersed among the nations; and the latter, though still possessing a country, yet presenting no distinctive ethnic type upon which to place the expectation of a future development into the higher forms of civilization.

Synopsis of the
Hebraic evolu-
tion.





BOOK XVII.—THE ARABS.

CHAPTER CXV.—ENVIRONMENT AND RESOURCES.



THE proper consideration of a race must begin with a glance at its physical environment. Every people of the world have drawn their character, in part at

least, from the prevailing conditions of nature. The existence of the Esquimaux in Guiana, or of the Abyssinians in Spitzbergen, is a thing inconceivable under the laws of the natural world.

Arabia is one of the forces which have determined the ethnic and historical character of the Arabic race. The country is a peninsula. It is Africa repeated on a smaller scale. It reaches up on the east to the Persian gulf and to Lower Mesopotamia. On the north it lies against Syria. On the west the long line of the Red sea divides it from the Dark Continent. It is held to Africa by the narrow neck of Suez, and to Asia by the broader wrist whose principal transverse veins are the Euphrates and

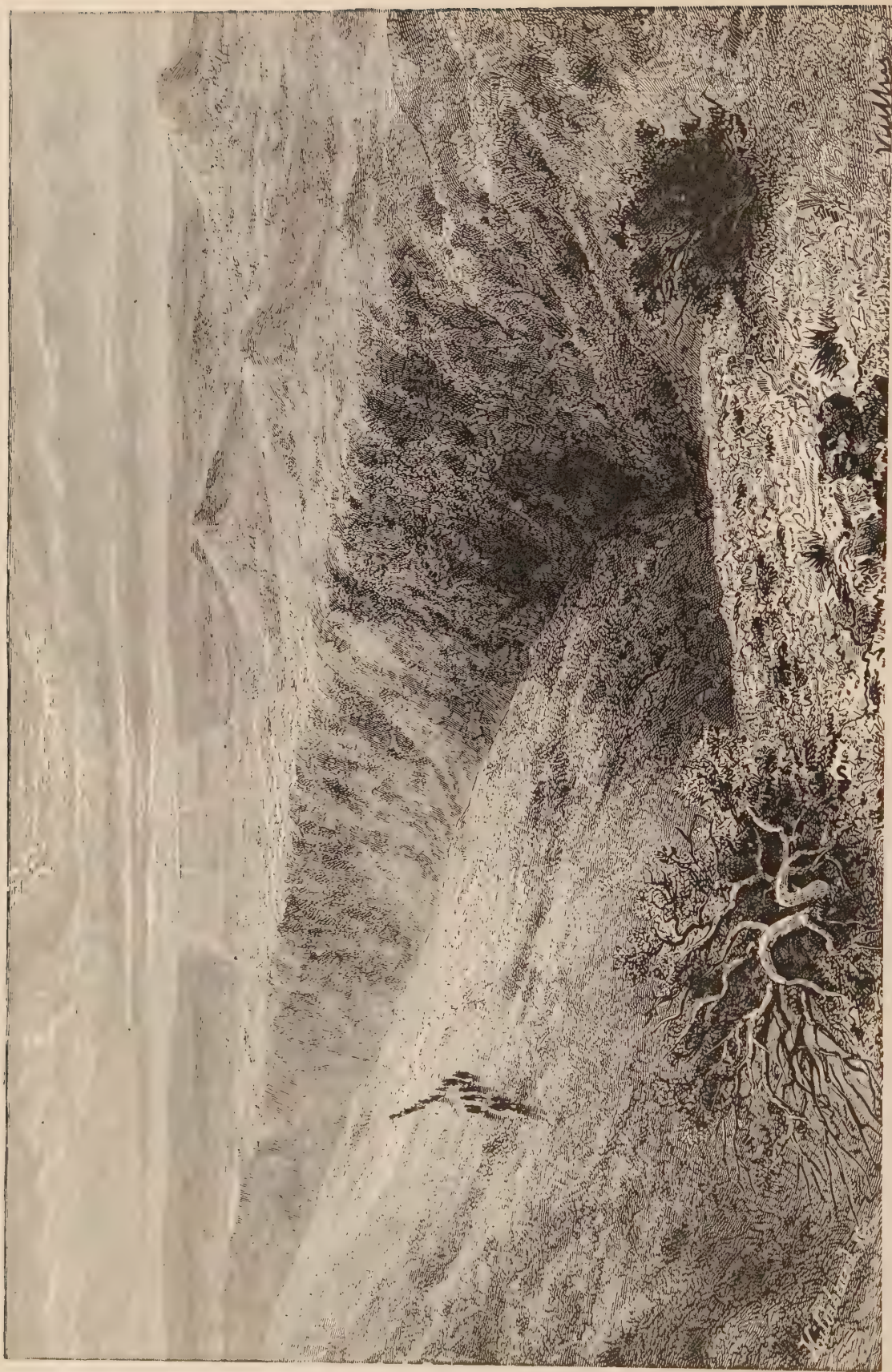
the Tigris. The country is a vast mail pouch, broadest at the bottom. Into this settled at a very early epoch in primeval history the primitive Arabian tribes. The broad side of the pouch is a desert. The edges round about are fertile and fragrant countries, filled with all perfumes, adorned with palms, vocal with many songs.

It was into Arabia that the Southern Semites distributed themselves before Europe had felt the first pencilings of civilization. The Arabs themselves have

Arab traditions of the descent of the race.

no valuable traditions respecting their origin. Their recorded memories do not reach further than the beginning of the Christian era. Native historians did not appear among this people until after the rise of Islam in the seventh century. Such chroniclers were obliged to borrow from the Hebrews or from their own dreams and fancies whatever knowledge they possessed with respect to the beginnings of Arabian life. With this meager information, however, they formed a

Position and configuration of Arabia.



ARABIAN LANDSCAPE.—A Found.—Drawn by G. Vuillier

theory of their origin. They were descended, so they thought, from the Amalekites, who dwelt on the borders of Canaan. The reader must bear in mind that the watershed between the Arabic and the Hebraic divisions of mankind lies along the region which may be defined as the southern and western border of Canaan. Here lay the Amalekites, the Edomites, and the Midianites, of whom so much is said in the Scriptures.

These races, together with the Ammonites, belonged to the Arabic stock. There was here an ethnic selvage—a knitting together at the edges of two of the great webs of human life. It was, however, far from the mark for the early Arabian historiographers—uninformed of the facts—to record the Amalek-

ites as the progenitors of the Arabic race.

Modern inquiry, though it has risen to a far higher level, is still, like the Arab chroniclers, obliged to rely to a considerable extent upon the tradition and writings of the Hebrews for our information regarding the primitive Arabians. We may here, provisionally, fall back upon the ethnic analysis outlined in the Book of Genesis. There we catch a glimpse of the Joktanians, one of the four—and most ancient of the four—groups into which the Arabian family is divided. According to the scheme Jok-

tan, or the Joktanites, were descended from Peleg, or the Pelegites, and these from the Eberites, or the Overriver tribes, who were the fathers of the Hebrews. The Eberites came down from the race of Salah, and that in turn from the Arphaxad, to whom we have attributed the Chaldees. As for the Joktan, that tribe became the progenitors of the Almodad, the Sheleph, the Gera, the Hadoram, the Uzal, the Abi-



HALT BY THE FOUNTAIN.

Drawn by G. Vuillier.

mel, the Sheba, the Ophir, the Jobab, and the Havila. Among these names we may recognize ethnic terms not unknown to history. For instance, the Sabæans; who are evidently the men of Sheba, and the Jobarites, mentioned by Ptolemy as inhabiting the old south coast—clearly the descendants of the Jobab.

It is interesting to note in this ancient scheme the tribal connections between the Arabic and the Hebraic races. Both, according to their own traditions, have the Eberites, or Overriver men, that is,

Arabian ethnography reflected in Hebrew chronicles.

Ethnic relationships of the Arabs and the Hebrews.



RAS SAFSACH (MOUNT HOREB).—Drawn by G. Vuillier, from a photograph.

the Mesopotamians, for their ancestors. This view is borne out by the best ethnic inquiry. There was certainly in Arabia a Semitic race older than the Ishmaelites. That older race was widely diffused through the peninsula, especially to the east and south, long before the tribal divergence of the Ishmael. That clan made its way into the peninsula at a much later period, but found there their kinsmen, the Joktanidæ, with whom they might readily assimilate and be at peace.

Again, it is a part of the Hebrew tradition, accepted by the Arabs and provisionally accepted by modern inquiry, that the men of Edom, the Edomite race, had their origin from the Abrahamites by way of Isaac and Esau. Esau was held as the progenitor of the Edomite stock. Moreover, there was another division of the same family, namely, the Amalekites, who were believed to be the descendants of Amalek, grandson of Esau. In like manner the two sons of Lot, Moab and Ammon, were regarded as the progenitors of the Moabites and the Ammonites.

Thus we have all of the border Arabic nations accounted for on the hypothesis of a southern detachment of the Eberite tribes drifting down into the peninsular and desert countries of the south. Nor was the departure in any case so great as to break the fundamental ethnic identity of the Hebraic and Arabic families. The Hebrews always looked upon the Arabs as their kinsmen, according to race, and the Arabs in turn, even to the present day, have been wont to claim the Abrahamites as their fathers.

If we turn from this traditional and somewhat narrow view of the origin of the Arabian race, we shall find ourselves confronted with one of the most difficult

of ethnic problems. The insufficiency of this single-ancestor method of accounting for the nations of antiquity has strongly impressed itself upon modern inquiry. The fact that the names of ancestors, long accepted as the names of individuals, have been widened into tribal appellatives, makes somewhat more rational the ancient view of migrations and settlements.

In the case of the Arabs, the long accepted notion that all of the race has proceeded from the Joktanidæ and the Ishmaelidæ hardly holds its place as a sufficient account of their origin. As we have said above, the Mohammedan writers simply fall back on the Jewish chroniclers for their knowledge of the subject. This kind of historical testimony is not satisfactory, for the reason that while it accounts for the presence of one division of the Arabian race in the peninsula, it does not satisfactorily account for the presence of the other. There are two quite distinct divisions of the Arabic stock. The first is known as the Pure division, and the second as the Mustareb, or, as the ethnographers call it, the *adscititious* stock. Each of these has its territorial limits, and though the two peoples coalesce readily in a common national life, they are ethnically distinct.

The peculiarity of the case is that the pure Arab race lies far to the south and southwest, approximate to the adjacent parts of Africa. Moreover, the people of this family have a strong likeness to the African branch of the Semites. Many features of identity have been discovered between them. The people of this stock call themselves *Himyar*, or Dusky; and this same word is used as the ethnic

Traditional ancestors of the Arabic race.

Insufficiency of such hypothesis to account for all Arabians.

So-called Pure and Mustareb divisions of the family.

Situation and affinities of the pure Arabians.

descriptive term for the adjacent Africans. The Himyaritic language has been found to be nearly identical in both continents. The Southwestern Arabs and the opposite Southeastern Africans have not only a common tongue, but a large intermixture of blood. The grammar of the two languages coincides. The social and civil institutions of Yemen and Hadramaut are virtually the same as those of Abyssinia. A physical

the Mustareb division of the race, seem to have come later. The movement of the latter into the peninsula ^{Joktanians and Ishmaelites a later immigration.} corresponds fairly well with the traditional accounts which have been handed down by the Hebrew and Arabian scribes. How then shall we account for what appears to be the older, and, indeed, the better, division of the race?

In attempting to answer this question.



JOKTANIANS RESTING IN THE SHADOW OF A ROCK.—Drawn by Paul Hardy.

analysis of the two peoples as to form, size, action, complexion, hair, and manner shows a strong affinity between the two peoples. Marriage is freely practiced across the continental dividing line, and the common antipathy of other races for the Africans does not exist in the case of the Arabs.

The next circumstance to be noted is that the pure Arabians seem to be the *oldest* occupants of the peninsula. The Joktanidæ and the Ishmaelidæ, who may well be regarded as the progenitors of

some ethnographers have adopted the strained hypothesis of an African origin for the pure race. It is ^{Hypothesis to explain the common origin of both branches.} held by such that the pure Arabian stock first made its way eastward, from the isthmus which connects Africa with Asia, and became localized in Lower Mesopotamia, and that subsequently the descendants of this migrant race turned back into Arabia and peopled the southern and southwestern part of the peninsula, thus coming into proximity with the more

ancient race from which they were descended. Afterwards, when the two or three branches of the Abrahamidæ made their way into Arabia, they also would bring with them the language and characteristics of the Chaldees. By such a hypothesis the effort has been made to explain the affinities and manifestly common descent of the pure Arabs and the Mustareb stock.

Such a far-fetched explanation seems

into Southwestern Arabia and the approximate parts of Africa *before* the divergence of the Abrahamidæ. By this view of the case we are easily able to account for the ultimate identity of the two branches of the Arabian family. It is sufficient to regard them all—pure Arabians, Joktanidæ, Ishmaelidæ, Edomites, Moabites, Midianites, Amalekites—as so many successive waves of Semitic migration to the south and west. The



LANDSCAPE NEAR THE TAYBETISM.—Drawn by G. Vuillier.

not to be needed. It is based fundamentally, if we mistake not, upon the notion of the multiple origin of the human family. It is on the hypothesis that there was a center of man-life somewhere on the border line of Southwestern Arabia and Africa, and that the Himyaritic peoples of both continents are the descendent results of this ancient source. It were better, however, to regard both the pure Arabs and the Mustarebs as having ultimately descended from the Chaldee stock. Doubtless the pure division of the race made its way

Both derived
from a common
Chaldee original.

first and oldest of these movements was that which carried the pure Arabian division to its place. Then we may reckon the Joktanians as the next. Finally, the Ishmaelites and those other tribes who lay along the border line of the Hebraic countries.

Let us note, then, the physical conditions under which the Arabian race has been developed. Arabia presents in its landscape, climate, and products the extremes of geographical, climatic, and productive results. The ancients marked off the peninsula into three divisions:

Geographical
divisions of Ara-
bia; bound-
aries indistinct.

Arabia Petræa, Arabia Deserta, and Arabia Felix. This is to say, that there was a Stony Araby, a Desert, and an Araby the Happy. Ancient geography, however, was more fanciful than actual. It was the result of the imaginative faculties rather than of travel and surveying. The boundaries between the three Arabias were never well determined, and if they had been drawn by actual survey they would not have corresponded correctly to natural divisions of the country. Modern investigation has shown better results.

In the northwestern part of Arabia we have the Sinaitic peninsula. It is a half-desert region, resting against the Red sea, and with its base line on Palestine. The country is of a waste character, rocky, precipitous, full of sand valleys, scanty in a dwarf vegetation, poor in rain and grass, and devoid of running streams. The second geographical division of the peninsula is called Hejaz. This lies along the eastern shore of the Red sea for a distance of four hundred and fifty miles, and extends inland to a maximum of a hundred and fifty miles. It is a level, sandy region, backed by a hilly plateau, picturesque in some parts, on account of its rock formations, but generally half-desert in its aspects. This region holds the cities of Mecca and Medina.

To the south of Hejaz lies Yemen. Like the last named region, this also borders the Red sea. In this part of the peninsula the mountains stand back further from the coast, giving to Yemen a greater breadth. The supply of water is here more abundant. The streams in some parts run throughout the year, and are at times swollen to floods by the periodic rains. Yemen is one of

the most interesting and important of all the Arabian districts. It is, on the whole, the most productive, and, bating the tropical heats, the most desirable region in which to live. Next in order lies the province of Hadramaut. This, also, is a maritime region, backed inland by a low mountain range, and traversed by small streams that go dry in summer. The same half-desert character here prevails as in Hejaz and Sinai. The climate is hot to a degree and, to strangers, intolerable.

Bordering on the Persian gulf lie the two provinces of Oman and Lahsa. The former joins Hadramaut on the east. Here a larger and more varied vegetation prevails. The water supply is better and more lasting. Hot springs are found in many parts. The climate is of a tropical character, the temperature rising almost as high as in the extreme south of the peninsula.

We have thus completed the sea-circuit of Arabia. One third of the whole peninsula, that is, the vast plateau of Nejd, is a desert. This is the true Arabia Deserta of the ancient geographers. It is not needed that we should describe to any considerable extent the physical features of this region. It is presumed that the reader is already familiar with the geography, climate, and physical conditions of the desert, and with its peculiar phenomena, such as the simoom and the sirocco—two forms of windstorm entirely different from each other, but often confounded through mistaken information. On the whole, we may view Arabia as an inland plateau, desert throughout, dotted only at great distances with oases, and bordered all around from Suez southward to the gulf of Aden, thence north-eastward to the gulf of Oman, thence

Character of Sinaitic peninsula and Hejaz.

Physical features of Yemen and Hadramaut.

Provinces of Oman and Lahsa; phenomena of Nejd desert.

northwestward to Chaldæa, by a varying strip of habitable territory; that is, habitable according to European notions of what constitutes fitness for human abode.

We may now note the products of Arabia in its different parts. Of plant-life there is a great variety. In Hejaz we may note the plant called *samh*, from the grain of which the Bedouins make

Plant-life and
fruit products
of Arabia.

great date-palm begins to flourish in full vigor. Of this fruit there are many varieties, some of which are cured and sent abroad in commerce. There grows also in Yemen the cocoanut, with the banana and the Indian fig. Here, too, as in all the better parts of Arabia, the vine flourishes, as it has done for immemorial ages. In Yemen the fruit crop is better than in any other part of Old Arabia. Peaches, oranges, apri-



VIEW OF DJOF.

their bread; the *mesaä*, a thornbush bearing a sort of currant; the *nebek*, and certain other medicinal herbs, such as absinthium and colocynth. The Arabian larch also abounds, with the chestnut and sycamore. In this province also grow the dwarf date-palm, the pomegranate, the almond, and that species of acacia called gum arabic. During the brief spring and early summer grass springs up, but must be taken in its season. With the coming of the summer heat vegetation perishes.

The same quality of natural products may be found in Yemen; but here the

cots, and pomegranates abound here, as also in Oman. Senna is likewise produced, and many varieties of dyes and aromatics. Cotton grows wild, but has not been reduced to systematic cultivation. Yemen is one of the native places of indigo. Of all the products of the country, perhaps coffee is the most important. Climatic conditions are favorable for the best production of this world-wide staple.

The products of Hadramaut and Oman are not greatly different from those of Hejaz and Yemen. The character of the oases is well known, and

the reader need not be detained with repetition. The soil of Arabia is generally sandy, though, except in the desert parts, not unfertile. Underneath is a 'substratum of volcanic detritus interfused with cal-

Soil formation; fertility of the different regions.

of rock. The soil is formed

in Nejd, Kasim, Jebel-Shomer, and Yemamah, a large area of calcareous soil intermixed with loam, and lacking only water to render it abundantly fertile.

If we look at the Arabian products yielded by cultivation we may note, first

of all, the date.

From the month of May

Products of orchard and field and garden.

until August the dates ripen, furnishing the Arabs with their principal staple, both for their consumption and commerce. The natives set greater store by the date than by the coffee crop, though outside of Arabia the latter is regarded as the more important. Wheat is sown, and produces a fair yield in favorable localities; so also barley. Millet is produced in large quantities and in many districts. It grows far out into the desert, where the grain is harvested, furnishing one of the principal means of support. Rice is confined to small districts near the coast. Beans grow well in all the provinces. Melons, gourds, and cucumbers are easily produced,



AGRICULTURAL LIFE—TREADING OUT THE CORN.

Drawn by Paul Hardy.

careous matter and the disintegration of coral banks. With greater supply of rain such a compound would bring forth abundantly. Artificial irrigation wherever it is practiced shows at once the capacity of the soil. In most parts of the country there is great distress to agricultural and horticultural pursuits on account of the encroachment of sand, blown up from the deserts. Notwithstanding this, however, there is even in the waste plateau of the center, namely,

and come to good size and quality. Onions, garlic, and many other varieties of sulphur-bearing vegetables are native to certain districts, and are easily produced in all. Nor do they present those offensive properties which the same vegetables possess in European countries. Peach and orange orchards are seen around nearly the whole coast of Arabia.

Arab agriculture is still in a primitive stage. The people know little of the means of preserving and reinvigor-

ating the soil. The implements which they use are primitive. Grains and grasses are cut with the sickle, and oxen still tread the threshing floor. The manner of agricultural life bears witness to the stationary and obstinate character of the Semitic race, ever preferring as it does the conservative preservation of the processes with which it is acquainted rather than the reckless substitution of better but unfamiliar methods of life and industry.

Arabian agriculture shows the Semitic characteristics.

tailed monkey may be seen in great numbers. Foxes are found in nearly all the districts, and the Arabian hyena is dreaded by man and beast. There is also a kangaroo rat, which in manner and habit resembles the American prairie dog, burrowing and making the burrow an observatory for the occupant.

Of the *genus cervus*, the gazelle is most abundant. The animal has been almost domesticated by the Arabs, who rarely pursue it in the hunt. The mountain goat and the hare find less favor, the lat-



CAMEL DRIVERS OF SINAI.—Drawn by Riou, from a photograph.

Much might be said, but little may suffice, respecting the animal life of the Arabian peninsula. On the whole, the scarcity of water keeps back abundance. Of wild beasts, the long-maned lion is most formidable. The large apes mentioned by the old writers have disappeared. Tigers are found in the desert region, but are much smaller than those of India and Africa. Lynxes and wolves prevail in the mountains, to the annoyance and terror of the nomadic herdsmen. In Yemen the black-faced, long-

Animal life of Arabia; the birds.

ter being regarded as a morsel by the Arabs, though under the ban of Persia and Turkey.

Among the birds of prey may be enumerated eagles, vultures, hawks, and bustards. The mottled partridge gathers his bevy in the desert and flies shoreward for fresh water. Quails abound, particularly in the hilly districts, as also the guinea fowl and several kinds of pigeons. On the whole, these varieties of bird-life are not greatly different from those of Europe. This can not be said, however, of the ostrich and



FANTASTIC CAVALRY DRILL OF THE ARABS.—From *Magazine of Art*.

the parrot. The former is, perhaps, the chief object of the Arabian chase. The latter abounds in the southern and more tropical parts of the peninsula.

Among reptiles may be noted, first of all, the lizard. Of serpents proper there are two or three varieties of viper, venomous, spiteful. In Yemen and Oman

Venomous serpents and poisonous insects.

boa constrictors are sometimes found, but not so great as those of Africa.

Human life is much tormented in Arabia by insects and vermin. Many of these infest houses. In the rock country along the coast wasps and wild bees sometimes hold their haunts against all efforts at their extermination. Ants grow to so great a size as to be formidable with their poisonous bite. The spider is dreaded. Flies and mosquitoes drift about in myriads, making both man and beast miserable by their attacks. Worse even than these are the locusts, which frequently devour all that remains from the heats of summer.

The story of the horses and camels of Arabia is world wide. The former is the finest known, and the latter among the most valuable auxiliaries of Arabic civilization. The camel is the animal of utility; the horse, of pleasure and æsthetic uses. From time immemorial Arabia has been accredited with the finest horses in the world. In all civilized countries the words, Arab steed, at once call to mind the image of that noble animal at his best estate. The famous breed is the Nejdee horse, which is justly regarded as the nonpareil of his kind. The Nejdee has a perfection of form, a symmetry of muscular development, a capacity for endurance, an intelligence and docility of disposition unequalled by any other stock. In the matter of speed, it is true that the Euro-

Camels and the horses of Nedj.

pean and American racers are able to distance the native steeds of Nejd; but the former are the product of skillful breeding on the line of speed; the latter, the product of nature in one of her highest moods.

The present stock has been known in its native place since the fifth century. It has been held that Yemen is the local starting-point of the breed. The animal seems, however, to be equally native in the broad desert lands of Nejd. The estimation in which their horses are held by the Arabs is one of the finest touches of the national character. The animal is never used for any of the ordinary drudgeries of life. No true man of the desert would ever mount his horse for a pleasure journey to a neighboring oasis. The ownership of the horse is almost national. The animal is regarded as the property of the sheik and of the better class of citizens. It is thought a disgrace to breed a Nejdee down to a lower level by crossing him with coarser stocks. Merchandise in horses is highly disreputable. One may *give* his steed to a friend, *lose* him by capture in war, *bequeath* him to his son; but *sell* him, never. No alien trade in Nejdee horses has ever been allowed, and foreigners have difficulty in getting one of the celebrated blood across the limits of Arabia.

Qualities of the Nejdee breed; sentiments and usages.

The care and training of these horses is a thing to be admired by races greatly superior in refined sentiment to the Arabs. The young animal is from colthood kept under an open shed, where he is cared for and educated until he is brought to a trustworthiness and intelligence which may well astonish the horse trainers of other countries. Pains are taken to avoid fat and to produce the most perfect muscle. By the time the

Training and treatment of horses, uses of the camel.



FANTASIA UNDER THE WALL OF HAIL.—Drawn by Y. Pranshnikoff.

animal reaches maturity he is able to gallop at a moderate rate for twenty-four hours if it be summer, or for two days in the winter, without so much as a drink of water! Nearly all the males are kept in their native condition, geldings being rare. The color most prized is gray, after that chestnut, white, or sorrel.

As said above, the camel has greater value as to utility than has the horse. The Arabian camel subserves all of the combined purposes of both the horse and the ox in European countries. Besides the value of the animal as a carrier of burdens, his flesh is eaten as the common food of the people. Camel's milk is said to be of excellent quality, though it yields neither butter nor cheese. Camel's wool is pronounced superior to the wool of sheep. The camel also is the great trade animal of the Bedouins, is the standard of value, and the best investment of wealth which the Arabs of the desert regions are able to make.

These facts relative to the domestic animals of the Arabs are so well known as to need no comment. The relations of man and beast in this great arid, half-tropical plateau of the world are peculiarly harmonious. The human evolution has been in this region so little disturbed by extraneous forces that life has attained a certain unity to which all of its parts contribute. The manners and sentiments of the Arabs, their dispositions and pursuits, are peculiarly harmonious with the character of the beasts which they employ in their comparatively simple existence.

In a vast and complex civilization it were different. In a country like those of Western Europe or the United States the conditions of life are so multiform that man depends but little upon any single facts in his surroundings. In a

land like Arabia, and among a people like the Arabs, the case stands otherwise. If the camel were removed, the whole fabric of Arabic life would be shaken. If the horse should disappear, the sentimental parts of Arab civilization—such as it is—would go with him. Even the ostrich, which is any other than a domestic creature, seems to constitute a symmetrical segment in the common life of this austere, desert race.

There is a sense in which the Arabs are one of the most ancient peoples of the earth. There is another sense in which they are among the most recent. No other race of men has been for a longer period of time in possession of its native land. We have seen above how the Arab stock must have been planted in the Arabian peninsula even before the migration of the Abrahamic tribes westward into Canaan. The presence of this people in Arabia was recognized and commented upon by the earliest historians of the Hamitic and Aryan races. Arabia and its inhabitants were known to the primitive Hebrews. Their habitation was described as being in the south of Arabia. They were said by some of the earliest Hebrew writers to be "a distant people, rich in frankincense, spices, gold, and precious stones"—a thing which might well be recorded when we remember that Arabia is the native place of no fewer than thirty-two spice-bearing trees, and that her deposits of gold were the best and richest of all antiquity.

The Egyptians as far back as the beginning of the sixteenth century B. C. put accounts of their wars and other relations with the nations of Punt, that is, Arabia, into their inscriptions. One of these tells the story how Queen Hatasu,

Antiquity of Arab race in the peninsula.

Relations of the Arabs to various animals.

Arabs known to the Egyptians; story of Herodotus.

regent for her brother Tuthmosis II, desired to become acquainted by travel and information with "the land of Punt as far as the uttermost end of To-Neter."

Herodotus is as garrulous about Arabia as concerning the other lands which he had visited or heard of. "The Arabs," says he, "wear long garments, and on

the right side carry large bows, which can be strung on either side; and they travel on swift camels. They have only two gods, Dionysus, whom they call Urotal, and Urania, whom they call Alilat. Urania is known to the Babylonians as Mylitta, to the Arabs as Alilat. Bargains are struck in the following manner: A third person makes an incision in the hand near the thumb of each of the two persons who wish to enter into the compact, and with the blood he smears seven stones lying between them; calling at the same time on Urotal and Alilat. These compacts are observed with a sanctity unknown to any other nation."

Artemidorus, of Ephesus, and Diodorus, also, give sketches of Arabia and its inhabitants. The latter says that the Arabs in the parts next to Syria were an agricultural and trading people, but that further inland the country becomes a desert. "There they lead the lives of robbers, plundering their neighbors far and wide; but no one has succeeded in sub-

duing them." In another part the author describes the Arabian herds and the nomadic manner of life. He speaks in high praise of the palm groves along the Arabian sea, and says that these were

*Descriptions of
Artemidorus
and Diodorus.*



ARAB WITH SPEAR—TYPE.
Drawn by Dalton.

This queen is said to have gone in a fleet by the Red sea to the Arabian coast, to have received the homage of the tribes, and to have returned to her own country with the gold and fragrant products of the South.

consecrated to the gods. "Here," says he, "is an ancient altar of stone, bearing inscriptions in letters which no man can read." Pliny says: "Strange as it may seem, the Arabs live equally by plunder and by trade. What they get from their orchards and palm groves and from the sea they sell; but they purchase nothing in return."

Ammanius Marcellinus speaks in like terms of the people and country. "The Arabs," says he, "extend themselves from the Euphrates to Egypt. They are half-naked, with only a colored apron around the body reaching to the middle. Every man is a warrior. On their swift, fine-limbed horses and their camels they ride in all directions. They do not abide long in any one place. Without settled abodes they wander to and fro, and their whole life is nothing but a flight. Of bread and wine the most part of them know nothing whatever." Agatharchides, who flourished in the second century B. C., describes the Sabæans, strongest and most populous of the Arabian nations. He speaks with enthusiasm of the products of Arabia Felix. He describes the beautiful and abundant fruits; the variety of animal life; the groves of balsam and cassia; the forests of frankincense, cinnamon, and myrrh; the sweet odors diffused on the breezes; the songs of tropical birds. He declares that when the wind blows seaward the sailors far from land are intoxicated with the divine fragrance that fills the air.

We thus see that from a period of nearly two thousand years before our era,

Unhistorical position of the Arabic races.

down to the period of the Roman ascendancy, the literature of antiquity is not wanting in references to Arabia and the Arabs. Nevertheless, neither the coun-

try nor the people were historical in the truer sense. Arabia hung off far to the south, pouchlike, down between the tropical gulfs. The country was out of the cosmic belt—below the lines of historical development. The Arab races deployed to the left into their pouch and lay there. History knew little of them. What the traveler saw and the story teller recorded was all.

The inaptitude of the Semitic race for the development and administration of great states was fully illustrated in Arabia. The tribes remained in their primitive condition. A manner of life was attained beyond which there was no progress, no evolution. No great kingdom arose to enter into competition with the Mediterranean nations. So, though the race itself was one of the most ancient, though the country had many things favorable to historical development, emergence into nationality there was none. Not until the rise of Islam, not until the coming of the Prophet, was a new life, the life of unity and power, diffused among the Arabian peoples. We are therefore constrained to view the race only as it has presented itself since the birth and spread of Islam.

We have now sufficiently noted the physical environment and conditions of the Arab stock. What the effect of such surroundings would be upon a race long dwelling in such a state may easily be inferred. The nomadic life would prevail. The people would dwell in tents, removing much from place to place. The wealth of the country would consist of flocks and herds, of camels and horses and petty merchandise. There would be a village folk and a folk of the desert. Trade on a small scale might flourish. Possibly in favorable mari-

Failure of the political evolution until Islam came.

Nomadic life deduced from the Arabian environment.

time situations cities of considerable importance might arise. Civilization must needs lag—particularly when we consider the ethnic inaptitude of the race to exchange old ideas, old cus-

toms and usages for the new ideas and methods of progress. Race conservatism, bound around with the inflexible rigors of Islam, has prevented natural growth.

CHAPTER CXVI.—SOCIETY AND LEARNING.



Our examination of the social state of the Arabians, we are left to consider the people as they have appeared since the rise and prevalence of Mohammedanism. Of ancient Arabian society we know but little. The Arab historians repeat concerning their own ancestors only so much as they have learned from the writings of the Hebrews. Let us look, first of all, at the relation of the sexes. After the food supply, that relation is the strongest determinative fact in establishing the social and industrial estate of a people.

The ancient Arabians, like all the other Semites, had the usage of polygamy.

Polygamy the law of the Arabs; the Prophet accepts it.

Marriage was multiple. The man took wives at his will and according to his ability to maintain them and the families arising from them. The clan life was developed on this principle. Islam found polygamy and maintained it. There are evidences of a disposition on the part of the Prophet to abolish polygamy along with the idolatries and other social and religious abuses of his countrymen. But whatever may have been his early purpose in this respect, he yielded to the existing condition and preserved polygamous marriage. A limit, however, was placed upon the institution by which a maximum of four

wives (except in the case of princes) was allowed to the followers of the Prophet.

This sexual relation under multiple marriage was carried out strongly in the new Mohammedan faith. It became a part of it, an article of religion. There was a species of mysticism in marriage. By marriage paradise was to be peopled. The faithful were to become the progenitors of the hosts of paradise. The blessings of the faith were to be secured in the sexual relation. The good Moslem was to be rewarded with all joys and pleasures. For him the women of Islam had their existence. In their society, as the mothers of his children, he should pass his earthly days in peace.

The mystic marriage tie extended into paradise.

Then came the refinement of the hereafter. Sex was to be carried into paradise. There the faithful follower of the Prophet should be rewarded according to his merit with the perpetual companionship of seventy hours—large-eyed, beautiful virgins, superior to earth in loveliness, immortal in their charms.

The present social system of the Arabians is anything other than admirable. License is the virtual law of the sexes. Some efforts are made to preserve social and personal purity. This begins with the old Semitic rite of circumcision; but the rite is by no means universally practiced. Some of the tribes have aban-

Prevalence of license; easiness of divorce.

done it altogether. The injunctions of the Koran are much neglected. As to marriage proper, there is, therefore, no legal guarantee, no formality of law. The fundamental idea in the union is the consent of the parties. Custom has prescribed that the union and the agreement thereto must be witnessed by two persons. The testimony, however, is no more than oral. As consent is the basis of the marriage, so disagreement is the basis of divorce. The one is as easy as the other.

As to the morality of the relation, that is most notable for its absence. Constancy is not demanded in either the woman or the man. Greater fidelity is expected of the woman—since she is to be the mother—than of the man. The man is under little restraint, and is faithful only because in some instances he chooses to be. The social state is not greatly infected with jealousies, though in some instances fighting and murder

Fidelity holds the woman; secrecy of love-making.

follow upon violated marriage vows. It has been noted that such criminal dénouement comes about when social lapses have proceeded as far as public scandal.

The Arab in such a case regards himself as insulted and disgraced. The

whole relation between the sexes is regarded as private—a thing of secrecy. It is a relation not spoken of by the Arabs themselves. They are silent and sensitive respecting all affairs of love, courtship, and marriage. It is expected



MOHAMMED IBN-ABDALLAH THE PROPHET.

From a portrait in the *Life of the Prophet*, by the Sieur de Reyr, 1818.

that the young man will court his bride privately. To reveal his sentiments, to make public his intentions and desires, is shameful and vulgar. In one respect a better code exists. The maidens of the tribe are expected to be pure in thought and life. After marriage the obligation of purity is removed. Custom has determined whatever code there is

for the organization of the family and the principles upon which it is founded.

The view here presented is that of the Bedouin, or desert, Arabs, rather than those of the cities. The pure Arabians of Yemen and the Hejaz have a higher standard of morality and a more chivalrous and sentimental notion of the union of the sexes. In such communities the doctrines and injunctions of the Koran

Higher standards of the pure Arabians.

and lovers. They have a certain range of minor accomplishments. Music is known and practiced. The small arts of decoration and adornment are cultivated to a limited degree. All of the devices, such as the use of perfumes, cosmetics, and paints, whereby the natural woman makes herself so skillfully into the artificial woman of the civilized life, are known to the Arabian women, the prod-

The woman's arts to make herself attractive.



SOCIAL LIFE—EVENING PARTY AT HOUSE OF ARAB NOBLEMAN.

Drawn by G. Vuillier.

are well regarded. The family, though polygamous, is held as sacred, and the violations of social purity are hardly more frequent than those of other countries. Among all of the Arabs, however, the woman is held in complete subjection. She is regarded as a circumstance and condition of man's life and pleasure. Her elevation is not considered or desired. Her accomplishments are such as belong to the women of the Orient.

The Arabian ladies of the better estate, however, and their daughters, are taught to make themselves beautiful—desirable in the eyes of their husbands

ucts of whose country and the conditions of whose climate, scenery, and manner of life conduce to the cultivation of such expedients.

The Arab family of to-day is still the family of antiquity. It is the family of the East. The children grow up in a state of nature. The father is a hunter, a warrior, a nomad. His home is a movable tent. His res-

idence some half-desert place which may soon be abandoned for another. About the tent are sheep and goats

The Arab family the family of antiquity.

and camels, and under the sheds adjacent the famous horses. The life is simple to the last degree. The principal food is dates. Wine is forbidden by the Koran. Clothing is in the simplest stage of development. The children have none. The boys run about *in puris naturalibus* until they are twelve or fourteen; the girls, to the age of seven.

Perhaps no other race of men, with

the possible exception of the Chinese, have so well preserved their ancient character as have the Arabs. This is true in particular of the social aspects of Arabian life. A group of Arabs photographed at the present day might serve as a representation of a family belonging to the same stock before the days of

Preservation by the Arabs of old race characteristics.

which he gave to his race must be accounted for on the ground of the inability of the one or the other to change the existing order.

The Arabic language and literature present another aspect of the same unchangeable type transmitted from antiquity to the present. No other language of

Arabic preserves the Semitic type of language.



BOYS MILKING THE CAMELS.—Drawn by Jules Girardet, after a sketch of Camille Douls.

the Abrahamic migration! It has been a race without change in the fundamentals of its constitution. True, a great transformation in the religious thought and practice of the people was effected by the Prophet and his followers; but Islam adopted and perpetuated more than it destroyed. Much of the character of Mohammed and of the Bible

the world has for so long a period of time so well preserved its identity. Under all conditions it has remained the same. If we wish to know by actual example the character of Semitic speech before Aramaic was Aramaic, or Hebrew was Hebrew, we must study Arabic. The different nations of the peninsula have not diverged dialectically from each

other to any marked degree. African Arabic is fundamentally the same. Even on the tongue of the Berbers it is the same. The language is spoken at the present time by fully thirty-five million of people—more than all the other Sem-

The Arabic language has the same identical structure with all other Semitic forms of speech. It is tri-
Features and qualities of Arabic; the grammar.

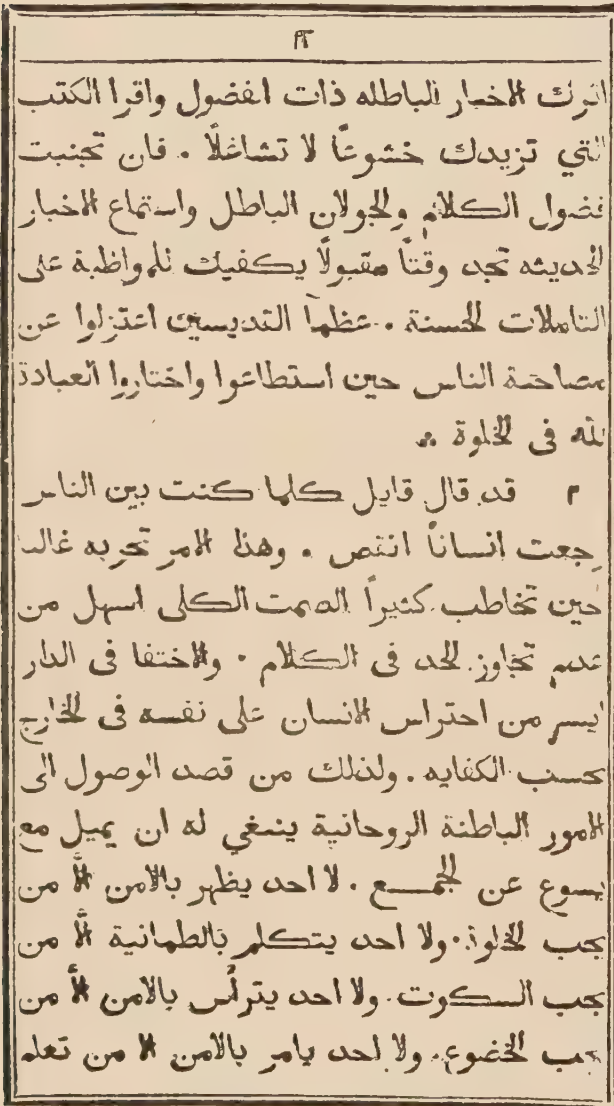
whole inflection is effected by vocalic variation. All the features have their analogues and similitudes in the other branches of Semitic language; but it is the Arabic which most of all has shown itself capable of development. Let none think that we have not here a vast, capacious, and philosophical tongue. The vocabulary is one of the most extensive known. Its grammar is one of the most perfect. Its verbs have fifteen conjugations, and the modal forms are correspondingly numerous. The syntactical structure does not stop with the demands arising from the simpler relations of thought, but extends to literature and philosophy.

The strength and capacity of Arabic is shown by its conquest. It occupies almost the whole area dominated at any
Conquests and wide dominion of Arabian speech.

spread eastward to Hindustan and the Malay archipelago. It has infected the language of the Turcomans and the Persians until each have borrowed about one half of their vocabularies therefrom. It has spread westward along the whole northern coast of Africa, and on the eastern coast

ites together. It is the great tongue of the Semitic race. No other language of this family, with the exception of Hebrew, can at all compete with Arabic in the force, precision, and strength of its expression.

has made a large indentation in the linguistic solidarity of the continent. All the languages of Europe and the civilized tongues of America have been impregnated with Arabic elements. It is in a large sense the funda-



SPECIMEN PAGE OF ARABIC.

mental language of modern science. Many of our common terms of scientific expression, such as *algebra*, *alchemy*, *alcohol*, *azimuth*, *cipher*, *elixir*, *magazine*, and the like, have been derived from this immense mine. The language stands fast. Though it is more than twelve centuries from Mohammed to the present, and though Arabic has spread so far through divers continents and among many races, it is still everywhere essentially the speech of the Koran.

It is believed that the alphabetical forms of the language were derived originally from Phœnician, by way of the Old Syriac characters.

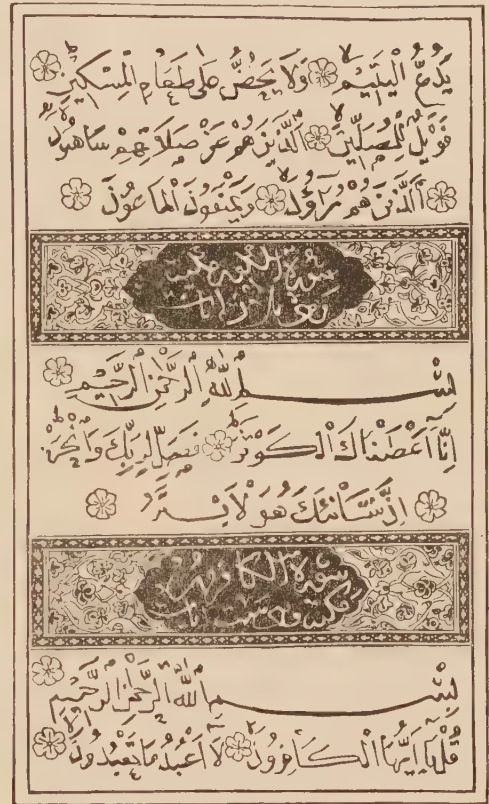
The Arabic alphabet; styles of characters.

The present alphabet came into vogue in the sixth century. Originally it consisted, like Hebrew, of twenty-two characters; but these have been extended by various improvements to twenty-eight. The alphabet is consonantal, the vowels being written by means of marks adjusted to the consonants above or below. There are two principal forms of the characters employed. The first style is called *Kufic*,¹ and the other is the common cursive hand dating from the tenth century. The alphabet of Arabic, like the language itself, has made wide conquests. It is the alphabet of the Persian; also of the Afghan languages of Hindustanee, of Turkish, of Malay, of Berber, and of several African tongues that, though themselves not Semitic, have adopted it.

The Arabs were a people—have always been a people—of imagination, of ideality. The thought of the race has tended to literary expression in the forms of poetry. Such culture begins to appear about the fifth century of our

era; that is, the oldest preserved works of the poetical literature of this people hardly reach further back than the date just named. The proclamation of the Koran gave a great impulse to literary activity. To the Arab of the eighth century the Koran was everything. It was his Bible, his book of law, and his literary model.

After the establishment of Islam in Arabia and throughout the Semitic



PAGE OF THE KORAN

countries, a great literary activity was begotten of the desire to establish and interpret the Koran and the traditions clustering around the life of the Prophet. The Omayyad dynasty was established at Damascus, and the Abbassid dynasty at Bagdad. In the times of Al-Mansur, Haroun Al-Rashid, Al-Mamun, and Al-Motassem, Arabic literature rose to a climax. Then it was that the science

¹For Kufic alphabet, see illustration p. 352.

and philosophy of the Greeks were introduced, and the Arabian mind was quickened into a hitherto unknown activity.

This Greek culture came, in particular, by way of Syria. Out of the schools of Antioch polite letters were carried in Syriac versions from the Greek classics into Arabian channels. History began to be cultivated, together with geography, law, medicine, philosophy, and art. The tenth century marked the climax of

Greek letters
flow into Ara-
bian channels.

the first place, the dogmatism of the Koran laid a line beyond which literary activity might not extend.

There was, besides, something in the genius of the race that forbade the extension of literature to many classes of subjects. Poetry was lyrical, and no more. The epic and the drama were not attempted. Verse was applied to many subjects not poetical, such as grammar and arithmetic, but the true Arabian poetry lay in lyrical song.

Arabian thought
bounded by the
Koran.



SCENE FROM *ARABIAN NIGHTS*.—Schariar and Scheherazade.

this extraordinary intellectual activity. Then it was that encyclopædias were composed in Arabic, in which that learning was embalmed which afterwards, by way of Spain, should permeate mediæval Europe and become the basis of modern culture. Then it was that Arabian poetry flourished most. Poetical contests were instituted, and many bards of the highest rank sang the songs of the new civilization.

This culture of the Arabians, however, was bound with limitations. In

Another form of both poetic and prosaic development was the proverb.

Of proverbs, the Arabs have one of the largest collections of any people. Stories

Proverbs and
romances fill
the air.

and romances filled the air until what time in the middle of the thirteenth century the rod of Mongol chastisement was laid upon Bagdad, and a coarser rule was substituted for the polite reign of the Arabians. It was in the great period that the famous collection called *The Arabian Nights*, more properly, *The*

Thousand and One Nights, was produced, or at least put into its present form. This celebrated work lay for a long time in the East until, toward the end of the seventeenth century, it was revealed to Europe, and did much toward reviving the romantic spirit in modern literature.

It was, however, on the side of theology and law and medicine and mathematics that the intellectual activity of the Arabs was mostly displayed. Around the Koran hung the eternal interests of the race. Therefore the Koran must be interpreted, explained, commented upon. Its forms of expression, its letter, its text, the sense of it, must be accurately determined and fixed in an unchangeable form. Error there must be none.

So Koranic theology arose. The Arabian theologians were legion. Many schools of theological belief were established. Four of these obtained preëminence. The first of these, known as the Hanefite school, was accepted as most orthodox in India and Turkey. In Africa, with the exception of Egypt, the Malekite school prevailed. In Egypt the Shaffite code and doctrine were received, and schools established in accordance therewith. The weakest of the four orthodox dogmas was the Hanbalite, which gained some footing in Syria and the East.

Arabian history, like its poetry, was limited by the conditions of the age and people. The Arab historians did not attempt to go beyond the work of annalists and chroniclers. It had hardly been expected, however, that a true historical criticism should appear in an age so far removed from the present. When we reflect that history as a science is still in its infancy, our wonder should not be

kindled that Arabian history of the Middle Ages did not proceed further than a picturesque outline of facts.

One of the vices of historical writing as it was practiced by the Arabian seers was that they constantly reproduced their authorities, thereby swelling the body of their compositions without adding aught to the value of the existing historical literature. Cross quotations also made up a large part of the volume of these writings. It is pleasing to note, however, that in exceptional instances, such as that of Ibn-Khaldoun, who flourished at the close of the fourteenth and beginning of the fifteenth century, the true historical spirit was apparent. Such is the philosophical insight shown in this author's writings that the reader of the present day might assign him—judging by the character of his work—to the present age. He is the Arabian Thucydides.

The attainments of the Arabians in the exact sciences surpassed by much the work of all races that had preceded them. Not even the astute Greeks were the equals of the Arabian mathematicians and scientists. Our modern mathematics belong in their origin, or at least in their development, to Arabia. It is true that in these branches of exact inquiry the Arabs had the Greeks and Hindus for their schoolmasters; but they greatly surpassed their teachers. In their hands arithmetic and algebra received a new interpretation. If our present numerals and system of notation are not positively of Arabian invention, they have at least their perfection from Arabian hands. Trigonometry also received a great impetus in the Arab schools. There it was that the system of sines and tangents was found and introduced.

Intellectual activity of Arabs displayed in humane sciences.

Ascendency of theology; four principal schools.

Arabian history; vices of the historical writers.

Superiority of the Arabians in the exact sciences.

To the Arabs also we are indebted for the method of solving the cubic equation. In their hands mathematics was extended to astronomical inquiry. In the study of the heavens they forecast many of the facts and theories

Particular discoveries in mathematics and chemistry.

thereto the methods of exact measurement, and gave to the world the data upon which the sphericity of the earth was subsequently demonstrated and circumnavigation brought within the range of probability.

Passing beyond these limitations, the



AN ARABIAN COMMON SCHOOL.—From a painting by J. F. Lewis.

which have been attributed in their discovery to modern astronomers. In chemistry also the Arabs far surpassed all their predecessors. They it was who discovered the sulphuric and nitric acids and their methods of preparation; also the nitro-muriatic acid, or aqua regia; also the distillation of alcohol. In like manner they widened the boundaries of geographical information. They applied

Arabians entered the domain of abstract philosophy. Along with the other works which they derived from the

Attempts of the Arabian mind to form a system of philosophy.

Greeks came the writings of Aristotle. To the newly awakened mind of Arabia this was a revelation. The world of abstract thought opened suddenly to view. The Koran had already been given, with its revelation of the moral order of the

world and its theory of the immortal state. Here were the elements of that philosophical system to the development of which the Saracenic thinkers gave themselves with so much zeal and such large results. The philosophical system which they produced was, like that of most other races, a mixture of earthly and heavenly things. The problem was to produce a scheme by which the unity of the divine nature proclaimed in the Koran, and accepted as the fundamental concept of all religious truth, should be extended so that the unity of man and nature might be included in a single doctrine.

In the attempted elaboration of such a scheme Aristotle became the origin of the inquiry, just as Galen was made the beginning of authority in Arabian medical science. The movements which we here describe began in the times of the early caliphs. The study of Greek philosophy usurped from this time forth the highest place in the schools—highest next to the study of the Koran. The double form of inquiry thus introduced excited much distrust and opposition on the part of those who held that the Koran was both the beginning and the end of all thought and all inquiry.

The Arabian scholastics, however, continued their investigation and theorizing, and by the close of the tenth century had succeeded in formulating

what they regarded as a complete scheme of human knowledge. This began with mathematics and logic, and rose through the different branches of natural science to theology, which was considered the highest of all learning. Upon this scheme

Scholastics believe their system to be universal.



MEMORIAL SERVICE AT AN ARAB GRAVE.

Drawn by Paul Hardy.

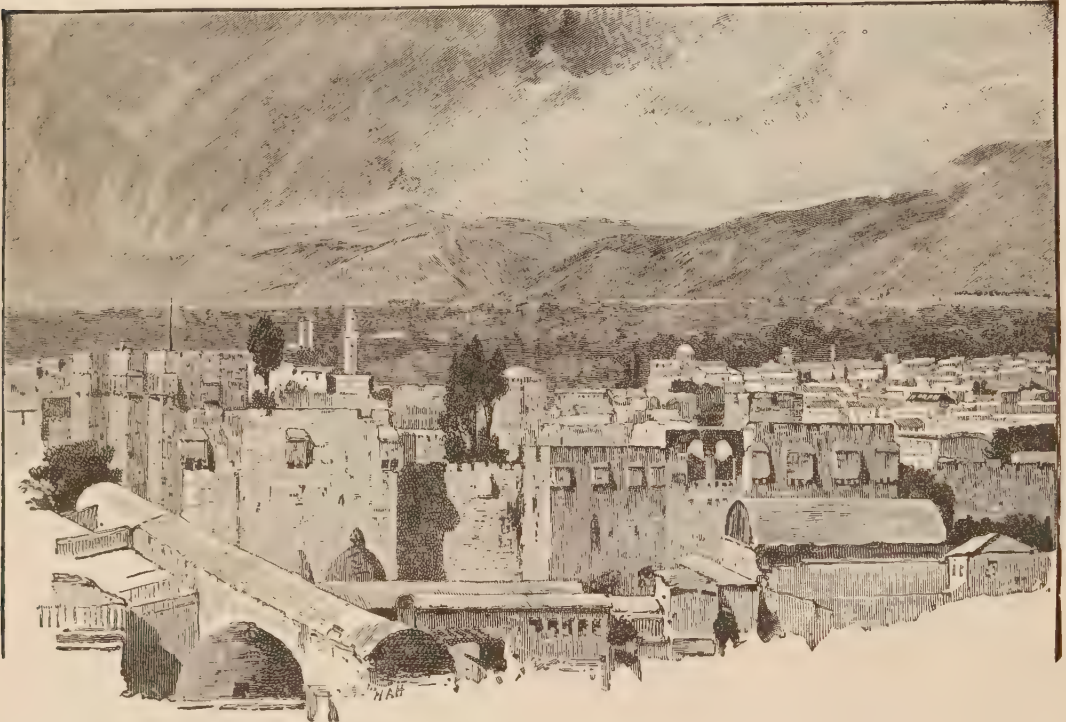
a society known as the Brothers of Purity was formed, with its four divisions. Its object was to frame an encyclopædia of universal knowledge, and thereby effect a reconciliation between science and religion. The reader will hardly fail to be interested and instructed with this reference to a movement dating back to the ninth and tenth centuries, and yet in

such strict analogy with the intellectual history of our own times.

The Arabic encyclopædia thus produced consisted of fifty-one parts. Its Character and method of the Arabic encyclopædia. scientific material was borrowed ultimately from the Aristotelian philosophy, as the same was modified and amplified by Plato and his schools; but the scientific development was Arabian. The

Arabica is pervaded throughout with a peculiarly pietistic spirit. Through every article there runs the thread of goodness as a motive and end of conduct. The work was conceived and executed in the reigns of Al-Mamun and Al-Motasssem.

Besides the encyclopædia—oldest perhaps of its kind in the world—many individual treatises on philosophy were



VIEW OF DAMASCUS.—Drawn by H. A. Harper.

moral side was deduced from the Prophet and his book. The fundamental assumption was the union of goodness and moral perfection with universal wisdom. The fundamental philosophical concept was that nature is pervaded with a universal soul, an *anima mundi*, and that human souls are fragmentary—isolated during the present life, but capable of resolution at death into the universal soul. The reader will readily trace the origin of this concept to India and the Buddhistic system of thought. The *Encyclopædia*

written in this age. It was at this time, or shortly afterwards, that Alfarabius flourished. His life covered the first half of the tenth century. Tradition has assigned to him prodigious scholarship. He was said to be expert in seventy languages. He was also a professor of the musical art. The greater part of his writings have been lost. Those that remain are fragmentary treatises in Arabic or Hebrew translation on the subject of the Aristotelian philosophy and on current

Work of Alfarabius and Avicenna.

branches of science. He was one of the founders of the system of Arabian thought in matters of speculative philosophy. One of his doctrines was the perfectibility of human nature and the attainment of that end as the supreme happiness of life. After him came the illustrious Avicenna—most distinguished name in Arabic letters. He it was who, beginning from Yemen, laid the basis of modern medicine, not only in the Semitic countries, but in Spain and throughout Europe. It was as a medical author, rather than as a metaphysician, that he became celebrated, first in the Arabic schools of the East, and afterwards in the West. But his writings on philosophical subjects were also extensive and influential.

The intellectual activity of the East—of Bagdad, of Damascus, of Cairo, of

Alexandria—was extended with the Arab conquest through Northern Africa into Spain. There the philosophy of the

Arabians was taken up by Avicenna, who, at the middle of the eleventh century, produced his celebrated philosophical essay entitled *Fons Vitæ*, or the Fountain of Life. His philosophy traveled beyond the pale of Eastern speculation, and contained some startling doctrines which for the time obtained ascendancy in the Arabian schools. One of these was that matter is universal—that all things, including the soul, are material. Matter was not only universal, but one. All the forms of things were only the various aspects and phenomena of matter. Nor will the thoughtful reader fail to detect in this, also, a forecasting of one of the most striking features of modern thought.

Avicenna succeeded in the intel-

lectual world by Ibn-Bajah, a native of Saragossa. He flourished at the close of the eleventh and beginning of the twelfth century. Like his predecessors, he began his philosophical speculations in the Aristotelian mine. One of his principal works was entitled *The Republic, or the Régime of the Solitary*. A stranger goes abroad seeking for a truer state. He would find a place where all things are harmonious and at peace. He discovers that the animal nature is the obstacle to such an enlightened condition. This animal nature, however, may be put down by abstraction and reflection, and thus the ideal republic may be attained. It is the old story of Plato and his Utopian democracy, loosed in the wastes of Islam.

With the twelfth century the activity of the Arab mind began to abate. It became clear that the maximum of its achievement had been reached and passed. Henceforth the things accomplished in the intellectual career of the Arabians were to be perpetuated by transfusion among other peoples. In this particular almost every modern nation has felt the mild glow of Arabian thought in its intellectual life. The scholasticism of our later Middle Ages in Europe owed the larger part of its parsimonious virtues to the Arabic elements with which it was pervaded. Modern times, even in the most westernly developments of civilization, have not wholly divested the human mind of the picturesque drapery of Arabian speculation flung around it at a time when the crescent was far in advance of the cross as the emblem of culture—the banner of refinement.

Philosophical
concepts of
Avicenna and
Ibn-Bajah.

Products of Arab
mind trans-
fused among
other races.

CHAPTER CXVII.—ART AND RELIGION.



THE Arabs, like the other Semitic races, have fallen behind in the competition of art. There seems to have been among all people of this stock a peculiar inaptitude to pictorial and plastic representation. The fine arts—if thereby we designate only painting and statuary—have never flourished within the limits of Arabia, or, indeed, in those countries which have been under Arabian domination. In one branch, however, of polite achievement the Arabs have not only competed, but greatly distinguished themselves in the artistic development of the human race.

This branch is architecture. The history of Saracenic structure is one of the most interesting paragraphs in the architectural annals of the world. Some of the most beautiful forms of construction and adornment have been invented by the descendants of the desert men turned Islamite under the summons of the Prophet. Mosque building began with the age of Mohammed, the earliest example of such structure dating to the beginning of the eighth century. The necessity resting upon the followers of the Prophet led them at once to the construction of elegant and original temples for the worship of Allah and the ceremonies of his faith.

Hitherto the building of the race had been of the common, unaspiring Semitic pattern. Now, however, the delicate minaret shot up, and the beautiful Saracenic dome appeared as the expression of the

worshipful sentiments of the Islamites. A school of architecture, most skillful and erudite, sprang up at Bagdad, Damascus, and Cairo, soon extending itself wherever the crescent had been triumphant, as far as the confines of Persia, the basilica of Byzantium, and the walls of Cordova.

This building efflorescence of the Arabians was soon developed into two distinct types of building: the Arabic proper, as of Cairo; and the Moorish, or Moresque, of Spain. A fundamental likeness showing identity of origin existed in both styles; for both were Saracenic in their beginning. The buildings in which the excellencies of these styles of structure are displayed are either mosques or mausoleums. The mosque is comparatively simple in its ground plan, having an open court round about with a colonnade, and with a niche for prayer on that side toward the birthplace of the Prophet. On this side also was the pulpit, from which the priests and lecturers gave their discourses to the faithful. In the center of the court was the fountain, on the construction of which the architects and artists expended their best skill.

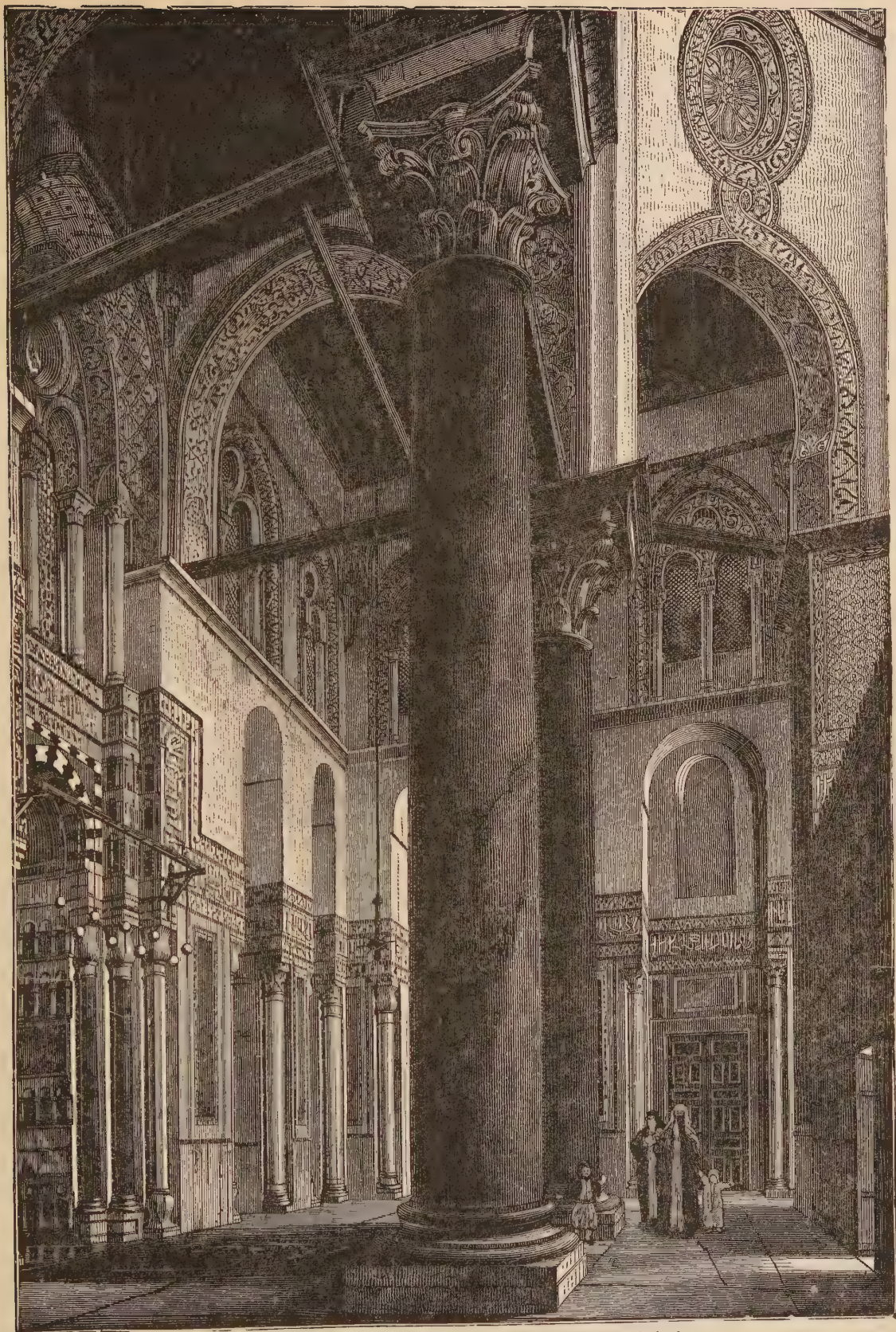
The columns of the mosque were of that famous pattern which to the present day contend with the Doric and Corinthian for the first place in the artistic esteem of mankind. In the older mosques the flat arch only, as distinguished from the pointed, was used; but the pointed style soon became popular with the Saracens. Their later architecture presents both styles, according to the age, the country, and the prevailing taste. The

Architecture the great achievement of the Arabs.

Arabesque and Moresque efflorescence in the mosques.

Peculiar features of mosque architecture.

New school of building in the Islamite capitals.



INTERIOR OF THE MOSQUE OF KALA.—Drawn by J. Machytka.

most striking feature in mosque structure was the minaret. This began from a quadrangular base, but at a height about equal to that of the body of the mosque the minaret was thrown into an octagon or cylinder, rising most gracefully, and circled at two or three places at different heights with corbelled galleries. The minaret might be ascended within by spiral stairways, from which the muezzin, or priest, could make his way through apertures into the galleries from which his calls to worship were made.

In the matter of ornamentation, nothing has ever surpassed the elaborate delicacy and perfect taste of the Arabic embellishment. Among the architectural exterior decorations produced by men of the Aryan race since the classical age of Greek architecture, only the mediæval palaces of Venice and the temples of India exhibit anything comparable with the beautiful carving and scroll work which abound on the columns and cornices of Saracenic structures. The peculiarity of such work is its exclusively conventional character. It is not done in imitation of any fruit or flower, of leaf or grass or vine; for the Koran strictly forbade the imitation of the works of nature.

Geometry, therefore, must supply the basis of this wonderful work. The carving is done for the most part on a flat surface. The figure is that of graceful curves and geometrical combinations. Only in rare instances, as in the Alhambra, do we find figures approaching the shape of leaves and vines. The capitals of the Arabic column, though having the same elementary character as the Ionic, are entirely original in development. The striking features of the capital are its great height and the peculiar square

design of the elevation. The general effect of the colonnade, as done by the Arabs, was light and airy to a degree unattained in any other architecture.

We have spoken above of the simplicity of the ground plan of the mosque. This was generally a rectangle, having a court of the same form within. Around the court, which was open, rose the colonnades, so impressive in their effect. Not infrequently the columnar arrangement was extended by planting the court with trees, on the same lines with the columns of the surrounding structure, so that the orange grove or whatever it might be within seemed to be a continuation of the colonnade. The outside of the mosques were generally decorated with stone and marble elaborately carved. The pavement of the court was produced in mosaic, of elegant marbles. In the production of the mosaic of the walls, glass, mother-of-pearl, agate, and other costly stones were employed.

It was about the pulpits and the prayer niches of the mosques that the most delicate and costly work was done. In these parts ivory and elegant woods, with pearl and ebony, were freely employed in inlay. Stucco was much used, and rich colors of gold and emerald were employed in the decorations. The doors and canopies were done in wood, inlaid and carved to the last degree of art. As for metallic ornamentation, that was mostly of bronze. The Arabian builders seemed to have a prejudice against iron. One of the leading materials in the floors and walls was the splendid Persian, Damascene, and Rhodian tiles, in white, red, and green, which were so combined as to produce the most brilliant effects. The lamps and candelabra were of glass and bronze, with inlay of silver and gold.

General plan and decorations of the mosque.

Elaborate embellishment of buildings in Arabesque.

Geometry, and not life, the basis of the system.

Special points of elegance; materials of structure.



MINARET OF MOSQUE.—MUEZZIN CALLING TO PRAYER—"LO ALLAH IL ALLAH, ALLAHU AKBAR."—Drawn by Theodore Weber

Mosques of the character here described rose rapidly in all countries brought under the domination of Is-

Mosque building follows the conquests of Islam.

lam. They followed in the wake of Arabian conquest. At the first the Arabs, hitherto unskilled and unaspiring as

building soon produced a native Arabian school of builders, and it was in their hands that this architectural type was established and perfected. In course of time the Moresque style departed from the Egyptian, and some of the finest, if not the finest, work of Islam was accomplished in Spain.

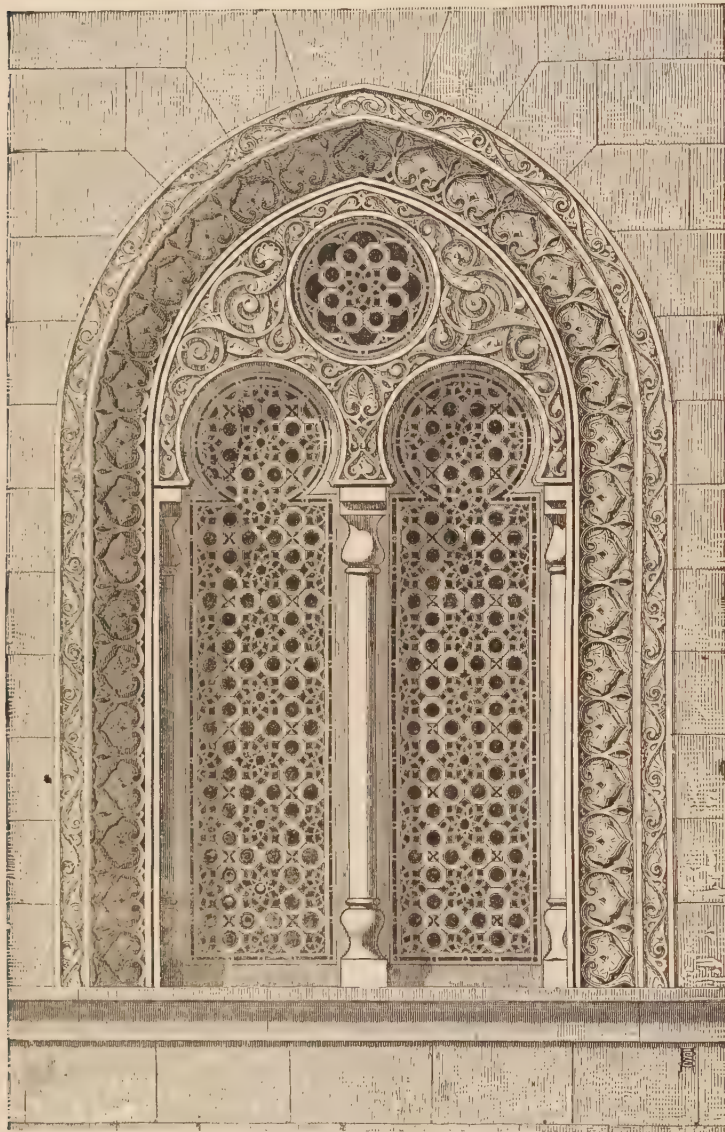
In the Moresque style the severity of the Koranic principle was relaxed, and the figures of leaves and vines and living creatures were admitted.

It were long to enumerate the list of great mosques which were built in the first ages of the Mohammedan

ascendency. In Old Cairo, as early as 642 A. D., the Mosque of Omar was begun; but the structure was not completed for about a half a century.

In Kairwan, in Tunis, the Mosque of Akbar belongs to the same period. In Algiers, near Biskra, another great mosque, called Akbar, was begun about the close of the seventh century. That of Edris was built about a hundred years later, at Fez, in Morocco. The Mosque of Damascus, one of the greatest of its kind, was completed in the early part of the eighth century. That of

Cordova was begun in the year 784, and occupied ten years in the building. In the ninth and tenth centuries were built the fine mosques of Ibn-Tulun and Al-



WINDOW OF MAUSOLEUM OF KALA'OUN.
Drawn by F. Schmoranz.

builders, were obliged to draw upon the architects of Byzantium and Antioch. But the religious zeal of the race and the ever-recurring demand for mosque

Azhar, in New Cairo. The great Mosque of Delhi was built at the close of the twelfth and beginning of the thirteenth centuries.

One of the peculiarities of mosque building has been the association with such structures of the mausoleums of the founders.

Superstition adds the endowment and the tomb.

Islam adopted the plan of foundations and endowments as a means of inducing the great men of the faith to plant mosques to perpetuate their memories. The founders generally chose to have their own tombs

became the cathedral of Santo Cristo de la Luz. In some cases Islam has chosen to combine charitable institutions, such as hospitals, and the like, with her mosques. At Erzeroum a combination of this kind is found in connection with the elegant mosque which was built in the thirteenth century. On the eastern confines of the Mohammedan empire mosque building rose to a very high degree of perfection. There in the sixteenth and seventeenth centuries was built the magnificent Mosque of Masjid

Mosques devoted to Christianity; Arabesque style in India.



VERMILION TOWER OF THE ALHAMBRA.

prepared in connection with the commemorative building. Usually a dome will be seen in connection with the minaret rising above the mosque. This dome crowns the mausoleum of the founder. The same elegant forms of structure and decoration are observed in the tomb as in the mosque itself—the same beautiful work in wood and stone, glass, tiling, and precious metals.

It was the fate of the great mosques of Spain to fall into the hands of the Christians who, in many instances, converted them into cathedrals. The grand Mosque of Cordova was so transformed, as was also the Mosque of Toledo, which

Shah, one of the finest ever erected. Here the skill and artistic tastes of the Persians were evoked and combined with the elegance of Arabian designs. The Mosque of Masjid is noted for the splendid decoration of its walls, without and within, which are finished in the unrivaled and brilliant tiles of Persia. Further on we note in Hindustan the influence of native art in modifying the common type of the mosque. The old Indian temples reappear in combination with the elegant decorations and peculiar features of Islamite building. At a later date the Arabic style in its purer forms appeared in India, and the modern

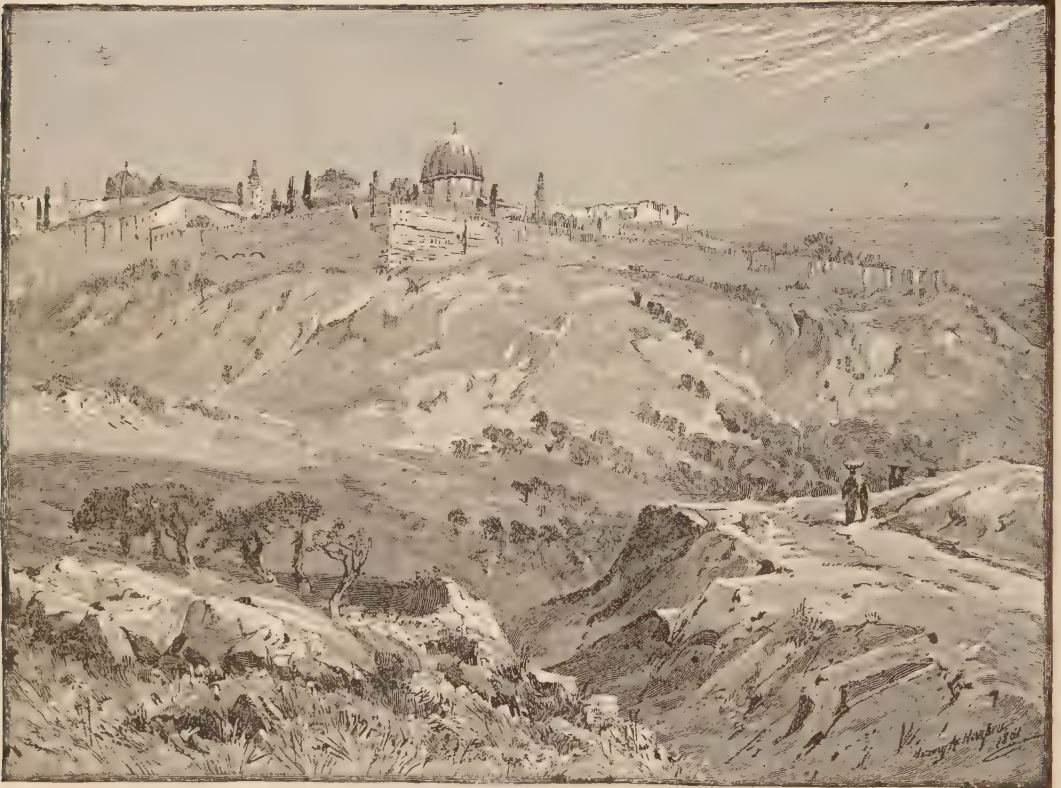
mosques of that country differ but little from those of the Turkish empire.

In the matter of government and law, the Arabians have hardly at any time risen to the level of the Aryan races. The same inaptitude for civil government which has been displayed in all ages and countries by the Semites, marks the career of the Arabs. Even

Inaptitude of the Arabian race for law and government.

however, it is true that that phenomenon of civilization called government has shown itself conspicuously only among the Aryan races. Otherwhere the political aspect of life has been feeble and of stunted growth. In no case, we believe, has a Semitic government been established among men in a higher form than that of personal despotism.

Only the Aryans have established constitutional systems.



DISTANT VIEW OF MOSQUE ENCLOSURE.—Drawn by H. A. Harper, from a photograph.

in the palmy days of Islam, when the Mohammedan empire reached out eastward to India and westward to Gibraltar, there was little indication of such civil and political evolution as we find everywhere displayed among peoples of the Indo-European family.

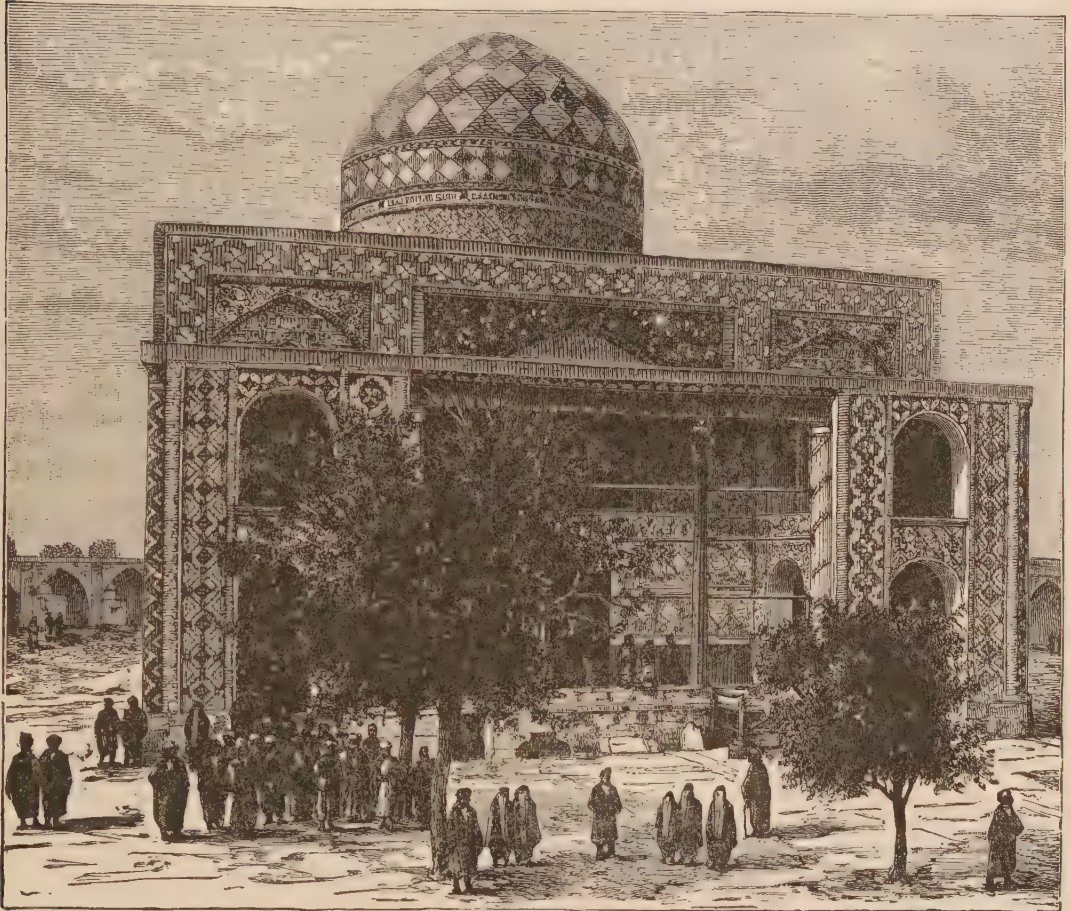
True it is that wide generalizations like that here presented are likely to cover many exceptional parts in the general scheme of history, and to hide much error in their folds. On the whole,

This general fact is closely connected with another, and is indeed deduced therefrom. The overdone religious evolution of the Semites has prevented them from displaying energy in the direction of civil government. What they have lacked in the direction of political evolution they have compensated by an excess of religious development. In the case of the Arabs, it might well be alleged that they are the most religious

High religious and low political development of the Arabs.

people in the world. It is not meant that a spiritual life abounds among them of a kind equal to that displayed by Christian nations of the evangelical character; but in all the forms and ceremonies of religion—in an observance of the national faith and its universal acceptance the Arabs are par excellence the

the three social forms which we now discover among them. These are the village, or town, Arabs, the agricultural Arabs, and the desert Arabs, or Bedouins. In Yemen and Hejaz, as well as in the provinces bordering on the Persian gulf, there was already a town population of merchant folk, traders,



MOSQUE OF IMAN ZADDEH HOUSSEIN, PERSIA.—Drawn by Taylor, after a photograph by Madame Dieulafoy.

religious nation of the world. Further on the subject of the religious life among the Arabs will be taken up in extenso; in this connection it is referred to because it is the fact which has prevented the political development of the race.

Already, before the appearance of the Prophet, the Arabian tribes and nations had shown a disposition to settle into

and artisans not greatly different from the present population. Of general government, however, there was none. The Arabians were divided into tribes which were themselves the enlarged and somewhat nationalized forms of the ancient clan. Each tribe had its own headman, or sheik. He was the leader of the people. He had authority which was absolute, except the restraint im-

posed by the fear of conspiracy and assassination. He held the right of making war and peace. Doubtless the lead-

Tribal castes and condition of the Arabs before the Prophet. ing men of the subordinate clans were his advisers, as they must needs be his chief reliance. Frequently confederations of many sheiks would be formed in the common cause, but these resolved themselves as soon as the object for which they were made was won or lost.

This isolated and inorganic condition

race. This included the right to govern, to give laws under the sanction of revelation, to institute civil order as well as religious reformation.

The Koran was intended to be what it became and has ever since remained, both the constitution and lawbook of the Islamite peoples. It was intended to provide in this fundamental statute for the political organization of the Arabs first, and of all nations after-

The Koran intended to be both Bible and constitution.



VILLAGE ARABS.—A DINNER PARTY.—Drawn by Paul Hardy.

of the Arabian tribes and nations prevailed throughout the peninsula at the time of the appearance of the Prophet.

Mohammed attempted a political as well as religious reform.

Mohammed came in a double character. He was both the prophet and the leader of his people. Could we from this distance enter his mind we should see there emulation of Moses, of Joshua, of David, of the Christ. Not all at once, but gradually the son of Abdallah assumed the leadership of the Arabian

wards. The provision, however, for such a sweeping renovation and reconstruction of the peoples of the world was very inadequate. The mysticism and generalities of the religious parts of the Koranic revelation would by no means suffice for a vast and rational organization of society.

The world knows the result. Caliphates were established here and there. One was set in Cairo, another in Damascus, a third in Mesopotamia. At

the head of each was placed a ruler, who was held to be a successor (in civil affairs at least) of the Prophet. The caliphs were also at the head of Islam as a

Organization of
Islamite peoples
into caliphates.

faith. They combined within themselves the double offices of civil and religious rulers. The vices of such a system were never more conspicuously illustrated than in the results of this attempt at a compound government of society. The effort to make the Koran both Bible and constitution failed, and the miserable estate of civil society throughout the Mohammedan countries at the present time attests the extent and completeness of the failure.

Arabia, along with Egypt, fell to the Ottoman empire of the Turks in the first quarter of the sixteenth century. Then it was that Selim I compelled the last survivor of the Abbassid dynasty to yield to him the in-

Sultan Selim the keys of their cities, and the various tribes and nations passed under the dominion of the Ottoman power.

That government adopted with its



MILITARY LIFE—MOHAMMED CERBIR BEN GANA, GOVERNOR OF TAB.

Drawn by E. Ronjat, from a photograph.

Political control
passes to the
Ottoman Turks.

vestiture of the Mohammedan caliphate. The shereefs of Mecca and of other Arabian provinces gave up to

conquered countries a system of viceroyalty and pashalic rule which has continued with various transformations to the present time. The Ottomans, how-

ever, though belonging to another family of mankind, did not bring in the conditions of enlightened government. In their contact with the Islamite countries they accepted more than they imposed. The Ottomans themselves were not a people in an advanced stage of political development. Having accepted the Koran, they must needs accept, at least constructively, a form of civil administration therefrom. The sultans must themselves become the representatives and successors of the Prophet as well as the rulers of an empire.

Here was prepared that condition of political vice and immobility for which the Ottoman power has been characterized since the sixteenth century. Whatever progressive tendencies may have existed therein were paralyzed or brought to confusion by the fundamental code of Islam, which the Turks must accept if they would become Mohammedans. This done, the government and Turcoman civil society sank back together into that lethargy, inaction, and decay from which there seems to be no recovery.

All the current laws and constitutions of the Arabian nations are professedly derived from the Koran. To be an Arab jurist or lawyer implies first of all a thorough knowledge of the Koranic code. Out of the necessity of the case statutes have been added to the original provisions of the Koran; but nothing systematic or general. The civil organization of society outside of the pale of theology has hardly been attempted in Arabia, or in those countries dominated by the Arabs. The so-called emperors of Morocco, Tunis, Tripoli, and the rest, hold their power by religious sanction rather than in any true political sense. The absence

of a genuine political life is thus accounted for on the double ground of an original ethnic inaptitude and a subsequent religious, if not positively theocratic, organization of society.

Whoever has reflected attentively upon the religious beliefs and usages of the Canaanites and the Phœnicians will have obtained a clue to the condition of the Arab nations in the age preceding the appearance of the Prophet. There was at that time a complex condition in the Arabian peninsula. First of all there was a general prevalence of paganism. By this, however, we must understand Semitic paganism, not the paganism of Europe. The religious idea had degenerated among the native Arabs till it had reached at length the level of idolatry. Idols were worshiped and temples were built in honor of deities representing a level of religious thought but little higher than that of heathendom. All of the Arabian nations had thus degenerated in their religious concepts. The sun god of Canaan was worshiped, and the Phœnician Venus, and many other less celebrated divinities. Polytheism, not indeed in the ramifications and inflections peculiar to the Greeks and Romans, but in a form equally degraded, had been accepted instead of that monotheistic faith which may, with some reservation, be regarded as the primitive religious belief of the Semitic race.

It is not needed in this connection that we should enter upon any elaborate discussion of the idolatries and peculiar paganism of the Arabs in the pre-Islamic epoch. It is more to the purpose to refer to two other religious elements which were present and potential in Arabia at this time. These were, first,

The Ottomans accepting Islam, become reactionary.

Complex conditions of Arabian life at coming of Mohammed.

All laws derived from the Koran and sanctioned thereby.

Hebrew elements in Arabia; successful colonization.

the Jewish element. After the destruction of Hebrew nationality, near the close of the first century, the Jews had been scattered into many parts. Perhaps no other country was more inviting to them than Arabia. There dwelt their kinsmen according to race descent. Arabia had not participated in the distresses to which the Jewish commonwealth had been subjected. Particularly in the Arabian towns along the Red sea was there an inviting field of settlement for the fugitive and denationalized Jews who now went abroad to seek residence among the Gentiles.

Colonies of Jews were established not only in the towns and cities of Egypt, but far to the south along the Red sea coast, even to Yemen and the Indian ocean. Already the persistent habits of the Jewish race expressed themselves in the organization of these colonial establishments. The colonists held together. They settled in certain quarters of towns. There they built synagogues. There their priests read the law and the prophets on the Sabbath day. There merchandising became the prevailing form of industry. The Jewish settlements were well regarded by the tolerant Arabs; for in many respects the sympathies and aptitudes of the two races were alike. It is not in evidence that before the coming of the Prophet any serious animosities existed between the Jewish colonies, such as those of Medina and Mecca, and the native populations.

The second element in the problem was the Christian. More than five centuries had now elapsed since the Christ was put to death outside the wall of Jerusalem. More than two centuries had passed since Constantine proclaimed Christianity as the religion of his em-

pire. These had been centuries of multifarious evangelism. The new faith had been disseminated on the missionary plan. Its first teachers were missionaries. The early churches were established by such agency. In this manner Christianity had been carried as far as Rome and thrust into the very face of the Cæsars. Some evangelists had gone to the East: others, to the West and South.



E. RONJAT

ARABIAN JEW, MEHADJERIA—TYPE.
Drawn by E. Ronjat, from a photograph.

One of the countries thus crossed by the lines of the new faith was Egypt; another was Arabia. Doubtless as early as the second century the religion of the Christ was preached in the coast towns of the Red sea. There, at a very early epoch, Christianity obtained a footing. In some places the hold of the new doctrine was precarious; in others, more firm. In course of time Christian com-

Christianity also
gains a footing in
the peninsula.

munities of considerable extent were to be found in the Arabian towns. It thus happened that in these localities the three currents of native Arabian, Jewish, and Christian thought became confluent and somewhat commingled.

We are thus able to survey from a somewhat higher point of view the conditions of religious thought at the close of the sixth century. It should not be supposed that the ancient monotheistic

General religious aspect at beginning of eighth century.

acted, this for the reason that one tribe could not be expected to make a pledge under sanction of the god of another tribe.

This condition, however, was vague and imperfect in its results. Immorality supervened. Atheism—a rare thing among the Semites—came into many minds. Worse even than this was the degradation of the national character. We have only to glance at the Arabian

Low estate of the Arabians at the apparition of the Prophet.



ARABIAN MONKS OF SINAI.—Drawn by F. Courbois, from a photograph.

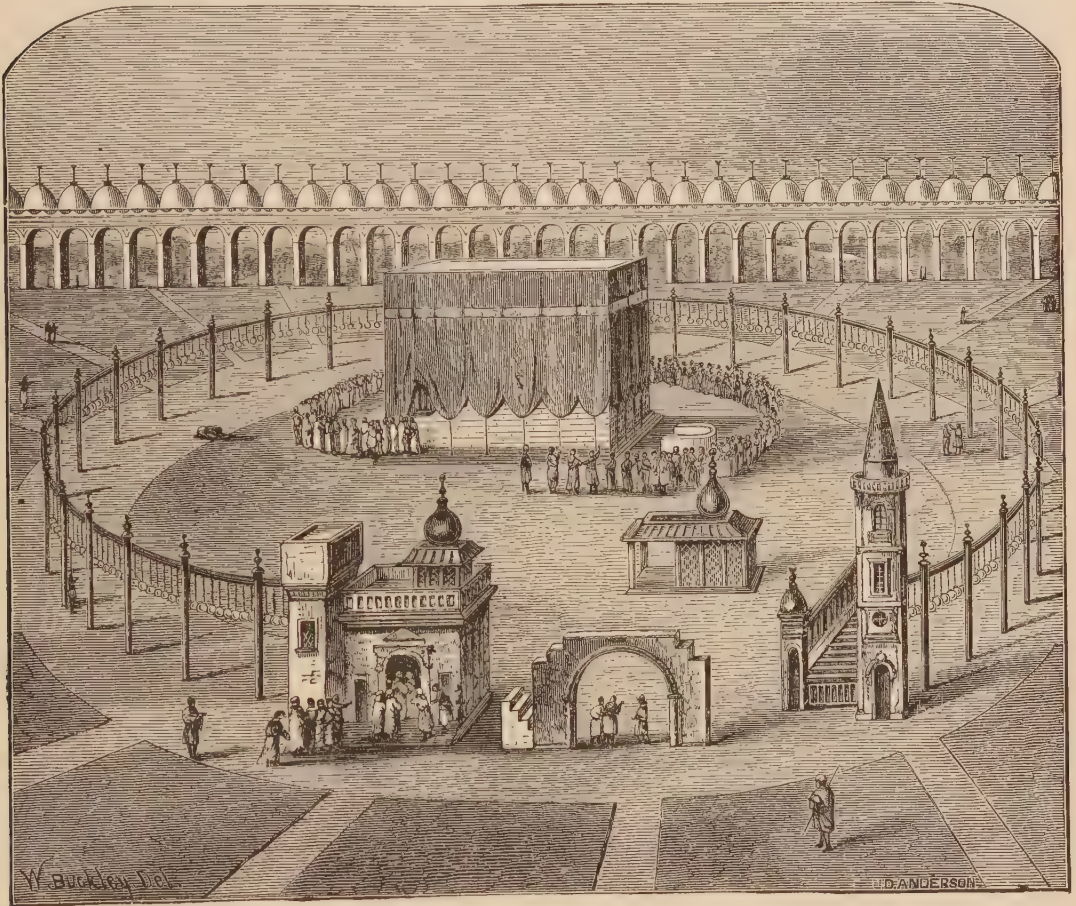
concept of the divine nature had wholly disappeared from the Arabian mind. The polytheistic degeneration had respect to localities, to places, to clans, and tribes. There still remained in the mind of the better classes of Arabs a certain sense of a supreme Allah over and above the local gods. It was the usage before the time of Mohammed for intertribal oaths to be taken and obligations imposed in and by the name of the supreme Allah. In this manner covenants were sealed, and all the more serious forms of tribal intercourse en-

poetry cultivated in the age of the Prophet to note the prevailing profanity of the Arab heart and tongue. Moreover, drunkenness, gaming, and lust were the common vices of the people. Nobility of sentiment and deed had virtually disappeared from the race. The nomadic Arabs had become robbers and bandits, and the sedentary Arabs a morose, cold, and cruel class of people. The religious instinct was effete. Scoffing had taken the place of enthusiasm, and faith as a moving force in life was practically dead.

A general view of the field shows its inviting character for a great reform and a great reformer. The one came in the sudden revival of national monotheism, with the consequent abolition of idolatries, and the other in the person of Mohammed. The Prophet answered to the

An epoch suited to religious and political reform.

presence furnished a historical link between the present and the past; between an existing group of tribes and nations and a remote ancestry traditionally honored as the expositors of the true religion. In the midst of all this Mohammed might well appear as a voice out of the unseen depth and cry out, "Read!



THE KAABA AT MECCA.—Drawn by W. Buckley.

call of history as much as to the voice of Gabriel. A crisis had been reached in the religious evolution of mankind, demanding a new departure under heroic leadership.

Never had a historical situation been better prepared. Among the Arabs a certain knowledge of the progress and evangelism of Christianity existed. This was an example. The Jews by their

in the name of thy Lord, who created, created man from a drop. Read! for thy Lord is the Most High, who hath taught by the pen, hath taught to man what he knew not. Nay, truly man walketh in delusion, when he deems that he suffices for himself; to thy Lord they must all return."

It were long to tell the story how Mohammed struggled with his doubts

and fears, and at length came to the open and triumphant proclamation of Islam. In another part of his works the author has given with sufficient fullness an account of the historical origin and development of the new faith, and in particular of the comparative doctrines of the three great religions, Judaism, Christianity, and Islam.¹ We may here note with emphasis the extent and completeness of the reform which the Prophet instituted among the peoples of his race. Nothing could be more thorough and withal genuine than the revolution of both the outer and the inner life of the Arabian nations. Polytheism ended. Idolatry was swept away. There was a universal iconoclasm of all the degraded institutions of religion that had hitherto prevailed

Elevation of Islam; universality of the code.

The new faith was singularly elevated, and was comparatively pure in its particular doctrines. First of all, it required a profession of belief in the unity of God. Secondly, there must be stated prayer done by men before Allah, the maker of all. Thirdly, there must be generosity as expressed in the giving of alms. Fourthly, the fast of Ramadan must be observed in spirit and in truth. Fifthly, the festival of Mecca must be likewise kept as it was enjoined by the Prophet.

This was not an irrational or impracticable code. It was universal. It was as effective in one tribe as in another. It constituted at once the foundation of a possible Arabian state in the desert. Hitherto all political foundations had had their origin in blood relationship. Now, with the acknowledgment of the father-

hood of Allah, all might be akin. The religious motive prevailed in breaking up the existing combinations in society. The Arab race for the first time attained to unity, to a community of sentiment and hope.

The new religion was from the first energetic in the last degree. Mohammed was himself a man of will and action. The leaders whom he selected were of like kind with himself. There was no Buddhistic dreaminess in the soul and substance of the infant Islam. A banner was set up around which solidarity was attained, and every Moslem was made a soldier and an enemy of all infidelity throughout the world. There was none but Allah, and Mohammed was his prophet. The spirit of evangelism flamed high. It was first the spirit of persuasion; then the spirit of the sword.

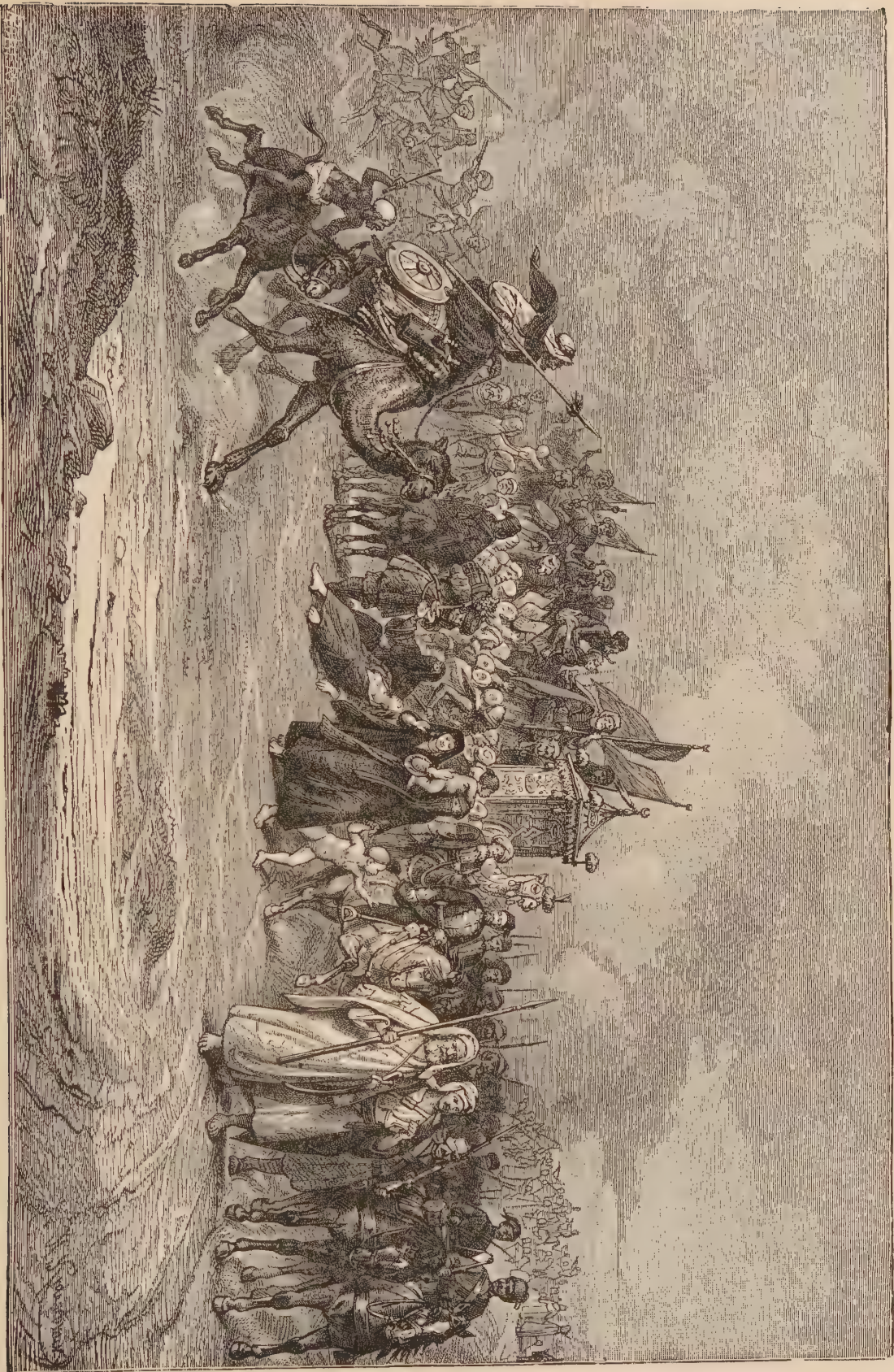
Energy of the new faith; its spirit takes possession.

Meanwhile, the moral nature of the Arabians underwent a great and salutary change. It can not be doubted that the spirit of Islam entered into the hearts of men and wrought them wonderfully to another purpose. Unity came with the community of will. Anarchy passed away, and the Mohammedan state issued from the chaos, strong, resolute, and eager for conquest.

It were a curious inquiry to determine the causes of this sudden and, indeed, magnificent rise of a new religion. We note at the first the indifference, contempt, and positive hostility of the Arabs themselves. They showed in the beginning no disposition to accept the Prophet or his teachings. They were not ready to acknowledge Islam. They did not desire to become men of prayer instead of bandits. They did not choose to read the Koranic utterances. It was not profitable to give alms. Still, the doctrine gained.

Oppositions that Islam must encounter.

¹See Ridpath's *Universal History*, Book Twelfth, pp. 451-459.



RETURN OF PILGRIMS FROM MECCA.—Drawn by Hermann Koezschmet.

The people saw with amazement how the Prophet and his band placed themselves against the whole world. The attitude of the new leader and his followers was imposing and heroic to a degree. This it was which seemed to have won upon the admiration and sympathy of the Arabs, as much even as Mohammed's victories in battle.

There was much that was admirable in the moral leadership which Mohammed

*Moral sternness
of the Prophet;
Rabba must fall.*

took upon himself and his unflinching will in carrying out his purposes. At one time, indeed, at many times, the headmen of hostile tribes came to him and sought to obtain concessions for their local usages and immoralities. To such he would concede nothing. Ten ambassadors of the Thakafites went to Medina and agreed that their nation would accept the faith on condition that fornication, usury, and wine-drinking might be permitted to exist as heretofore. But not he. He put himself in the face of all such vices, and would be all or nothing. The men of the same tribe wished that their goddess Rabba might still be regarded for the space of three years. To dethrone her suddenly was more than the multitudes would bear. "Nay, nay!" said the Prophet, "Rabba must be extinguished." "Grant two years," said the ambassadors; "one year; only a month." "Not an hour," was the reply of the unyielding Prophet. The Thakafites were obliged to consent to the destruction of Rabba.—Such was the spirit of Islam.

It is not intended in this connection to produce a history of the rise, spread, culmination, and decline of Mohammedanism. The reader understands to what extent Islam is still vital among the nations. He understands the stationary

*General aspects
of Mohammed-
anism; question
of duration.*

and unprogressive character of the Mohammedan countries; the immobility of the people; the unpromising aspect of Mohammedan civilization. Doubtless it was a misfortune of the faith to fall under the administration of the Turcomans. That coarse and cruel race may be said to have accepted the vices of Islam without its virtues—the body without the spirit. It would seem that the destinies of Islam are, to a considerable degree, involved with those of the Ottoman and Persian empires. If we regard the pressure of Russia on the north, of England on the west, and also from her East Indian advantage, it would seem that the political estate of Mohammedanism is precarious. With that political estate it would seem that the destiny of the religion itself is interwoven. Nevertheless, it is not safe to deduce the expected extinction of a religion. It is in the nature of such an institution, based as it is upon belief, to reappear in new garb and under revised conditions, even after all the props which seemed to uphold it have been struck away.

Whatever may be the issue of the contention between Islam and Christianity, we can not shut our eyes to the great renovation of Eastern society effected for several centuries by the agency of the former. We may not forget the new epoch in philosophy and art which came with the Arabians. We may not forget the extent and variety of their intellectual achievements and the force of their influence upon the still barbaric West. Indeed, it were not far from just to reflect with regret and sorrow upon the decadence and corruption of the religious and civil institutions which arose, as if by magic, from the planting of the Prophet.

*Eastern society
at first reno-
vated by the
faith.*

The time has come in the history of

human thought when the narrow and prejudiced views which formerly prevailed, influencing public opinion and determining the action of nations, have been replaced with a more generous and broad-minded concept of the destinies of our race *as a whole*. The beginning of this education lies as deep in the history of mankind as the age of the Crusades. The Crusades were the first enlightened school of modern Europe. The course of its humane instruction, which was begun in the time of the Holy Wars, has not, however, been completed, even at the present day. Indeed, the great historical school here referred to has not been well supported or patronized until the current century. It has remained for our own day to produce the first true books on the study of the comparative religions of mankind, the first unprejudiced account of the varying religious

opinions and diverse institutional forms of the human race.

It is from this point of view that we may look upon the career of Islam with regret, and sorrow somewhat that the promise of its first two centuries has

Reasons for regretting the failure of Islam.

been so grievously disappointed in the debasement and effete results of its twelfth and thirteenth centuries. Mohammed was a great teacher and reformer of the heroic type, whose purposes and plans have been greatly misjudged and misrepresented in the historical writings of the West. Doubtless the fundamental error in the method which he adopted for the religious renovation of the East was in the theoretical and practical acceptance of force as an agent of moral reform—the fallacious and most mischievous belief that the world might be evangelized with sword and stratagem and fire.

CHAPTER CXVIII.—ASPECTS OF ARABIAN LIFE.



IN the preceding pages something has been said incidentally relative to the general aspects of the life of the modern Arabs. One of these is the existence of slavery. The institution of bondage has prevailed for a long time in the Arabian peninsula, one of its worse aspects being the traffic in slaves along the coasts of the Red sea and the Persian gulf. In the prosecution of their business the slave traders make descents on the eastern coast of Africa, raiding the country as far south as Zanzibar. Even Abyssinia is not free from these incursions.

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The slaves thus taken are sold as herdsmen and domestic servants in Arabia. As in the case of the Africans in the United States, the bondmen of the Arabs adopt the religion of their masters, and soon become the most zealous devotees of Islam. Better than American slavery, however, the Arab system provides that when a slave becomes a Moslem, he shall be emancipated after a seven years' term of service. There are other circumstances under which emancipation occurs, and a considerable percentage of free Blacks is found in nearly all parts of the peninsula.

Arabian slave trade; comparison with American slavery.

We have already spoken of the general division of the Arabian population into

classes. The most important and widely spread branch of the race is that known as the Bedouin. The native name is Ahl Bedou, or Ahl Bedwa, which signifies wanderers, or nomads, as distinguished from the Ahl Hadr, which is designative of that class who have fixed abodes. The latter are subdivided into townsmen and agricultural country folk. The peculiarity of the Bedouin life is its

Division of
Arabs into Ahl
Bedou and Ahl
Hadr.

as the Bedouin. The na-
tive name is Ahl Bedou, or
Ahl Bedwa, which signi-

succeeded by a summer drought, making necessary the removal of flocks and herds to some other locality where herbage and water may be found. It is need- less to point out the antecedent likelihood of frequent conflicts and petty wars among the tribes from the necessity that is upon them of obtaining suitable pasturage for their flocks. We may also see in the conditions the antecedents of much brig-

Life and man-
ners of Bedouins
derived from en-
vironment.



LAND OF AHL BEDOU.—THIRST IN THE DESERT.—After the painting by Benjamin Constant.

roving character. The Ahl Bedou are keepers of flocks and herds. The manner of life has been evolved by combined ethnic and geographical influences. On the one hand the Bedouins are the lineal descendants of an ancient shepherd race. On the other, they have adopted, perpetuated, and systematized this manner of life because of the exigencies of climate, country, and condition.

The regions which the Bedouins occupy are pasture lands, in which the hasty vegetation of spring is generally

andage and robbery. The struggles of the Bedouins for mastery are generally waged among themselves, since it would be useless to make attacks upon the people of the towns. All the Arab towns and villages, even the hamlets, are securely walled with ramparts of earth, and in the more populous communities are protected by towers, where the arms of the people are stacked for ready defense.

Much has been said of the disposition of the Bedouins to rob caravans and travelers passing through their country.

This is generally done under a code which seems to the actors to justify the procedure. The Arabs say that other peoples have systems of taxes, passports, customs, and the like, which are unknown in their country. For this reason the sheik of a tribe ought to be paid a sum of money for the privilege of passage and safe conduct. The money once paid, and the right of passage granted, the Bedouins generally keep faith with the parties under conduct, and the latter are not further molested.

In general knowledge, the Bedouins are ignorant to a degree. They are unable to read or write.

Lore of the Bedouins; clan organization. Their whole lore consists in traditions which they know by heart, particularly such as relate to the antiquity, populousness, strength, and honor of their tribe.

As to organization, the clan, as we have said above, has as its head a sheik, to whom obedience is given in all things. The sheik is usually distinguished by a certain rank derived from birth, by superior wealth, and by abilities in leadership. To the sheik all questions of dispute and personal right are referred, and his decision is final.

Out of the nature of the case a population of this kind must be sparse. The country must be wide, and the people thinly distributed. The Bedouins gather into camps of considerable extent. There

Character and easy removal of Bedouin camps.



BEDOUIN ROBBERS IN WAIT.

they pitch their tents in the manner of gypsies. The tents are varied in character according to the quality and rank of the occupants. Some little pains are taken to make the abode agreeable. The better tents are carpeted. They are supplied with rude furniture and with the apparatus pertaining to the horses

and camels. Everything belonging to the Bedouin's household is of a kind easily packable for transportation. One of these tent-towns may be taken down, packed, and removed in the course of a few hours, so that nothing remains to indicate the site except the cooking stones left behind.

simply by public audience before the ruler of whatever grade. It is the usage that the sheik, or the emir, at certain hours of the day shall sit in authority publicly. Before him any and all have the privilege of appearing as if they were plaintiffs in court bearing some plea or petition.



SHEIK AND COMPANIONS.—HAMOUD IBN-RASHID.—Drawn by G. Vuillier.

The grade of civil rank reaching up from the sheik runs thus: Emir, Imam, Sultan. The term Wali, or Governor (in nearly our sense of the word), is used in Yemen and Omar. The emir is the ruler of a district, or province. The governor of several provinces is called the Imam. The sultan is the emperor. As to the manner of authority, that is

Gradations of civil rank; the sultan.

The sedentary Arabs of the villages and towns rise to a considerably higher level of life. The Arab citizen is a man of polite manners and bearing, quite serious in conversation, and calm in temper. It is a point of the social code that the display of passion shall be checked. The rule is that even in the most exciting controversies and animosities the

Higher level of the sedentary Arabs; politeness of manners

manner and conversation shall give no sign of the pent up passions within. For these reasons the impression is likely to be produced upon men of the West that the Arabs, though serious and polite, are treacherous and hypocritical in the last degree.

The visitor at an Arab house finds the principal apartment to be the *kahwah*, or coffeeroom. This room will be found

and good taste with respect to the stranger's intentions. He may not be plied with questions. None may ask him whence he came or whither he goes. That is his business. If he chooses to reveal it, well. Nor is it difficult for him to install himself in the confidence of his host and the family. He will not be dispatched until his entertainment is fulfilled and he wills to go his way.



RECEPTION OF VISITORS IN THE COFFEEROOM.—Drawn by H. A. Harper.

to be well furnished and spread with handsome carpets, and, in particular, provided with a furnace for the preparation of coffee. It is in this aspect that the Arab character is displayed to the best advantage. Hospitality requires competition among the villagers for the entertainment of a stranger. There is jealousy among the wealthy as to who shall have the honor of protecting and feeding the guest. This hospitable disposition is accompanied with singular modesty

Formalities of
reception in
Arabian house.

The Koran has made cleanliness one of the essentials. The hands must be washed after the meal. A Cleanliness enjoined by the Koran; temperance. incense with burning perfumes must be passed to each guest. With the incense he perfumes himself. Sometimes it is scented water instead of burning odors. As soon as the visitor arrives he is served with coffee. All wine and liquors are eschewed. Nor have opium and hash-eesh made their usual inroads upon the Arabian peoples. Tobacco smoking is

common, although it is discountenanced by Islam.

Of the ethnic personality of the Arabs much has been said. The physical features of the race are strongly marked. There is considerable difference in stat-

Physical features and capacities of the Arabs. ure, form, and bearing between the Bedouin, or desert man, and the Fellahin, or agricultural Arabs. The latter

cold. Mr. A. C. Fraser has given an extensive and accurate description of the ethnic qualities of the Arabians.

"Those of the superior order," says he, "who came under our observation, as the sheiks and their families, bore a strong characteristic resemblance to each other in features. The countenance was generally long and thin; the

Fraser's description of ethnic characteristics.

forehead moderately high, with a rounded protuberance near its top; the nose aquiline; the mouth and chin receding, giving to the line of the profile a circular rather than a straight character; the eye deep-set under the brow, dark and bright. Thin and spare, deficient in muscle, their limbs were small, particularly their hands, which were sometimes even of feminine delicacy. Their



A HORSE THIEF.
Drawn by C. Biseo.

are larger and stouter than the former. The Bedouins are spare, of medium stature, meager in flesh, sinewy, lithe, swift of foot, but not athletic. The average Arab can by no means contend in strength with the average European. The former is active and extremely supple. He is capable of contortions almost equal to those of a Hindu. He has endurance and tireless vigilance, can withstand intense heats and fiery desert winds, but easily succumbs to

beards were almost always of a deep black, artificially colored, if not naturally so; a few wore them grizzled; and we observed an old man whose beard of a milk white color he had dyed yellow, which, contrasted with a singular pair of blue eyes, had a very extraordinary effect."

In the same line of description runs that of M. De Pagés. Describing the Arabs who dwell in the desert country between Bassorah and Damascus, he says:

"They run with extraordinary swiftness, have large bones, a deep brown complexion, bodies of an ordinary stature, but lean, muscular, active, and vigorous. The Bedouins suffer their hair and beards to grow; and indeed among the Arabian tribes in general the beard is remarkably bushy. The Arab has a large, ardent black eye, a long face, features high and regular, and as a result of the whole a physiognomy peculiarly stern and severe. The tribes who inhabit the middle of the desert have locks somewhat crisp, extremely fine, and approaching the woolly hair of the Negro."

In the matter of complexion, there is a graded intensity toward the south.

De Pagés's account of the Bedouins. The more tropical the country the deeper the human dye. But this is

Relation of color to seacoast and hill country. modified by another circumstance of nature, and that is proximity of the sea. Seacoast people are not so dark as those of the interior, *provided* the interior does not rise into hills and mountains. In that case the inland tribes are fairer than those of the seacoast. The Arabs of Yemen have a yellow complexion emphasized with an element of brown. It is a brownish yellow. This, indeed, is the general complexion of the whole race. It has been thought by some that the brown or blackish shade in the Arabian countenance is derived from an African admixture; but this is incorrect. The same shade appears in those Arabs who dwell on the Persian gulf and the gulf of Oman. Niebuhr says of the racial complexion: "The Arabian women of the lower provinces and those exposed to outdoor heats have naturally a yellow brown complexion; but in the mountains we find pretty countenances even among the peasants."

In form, the Arab is symmetrical and of a perfect type. This is true of the body in general, and of the head in particular. The Arab's skull approaches as nearly to the spherical figure as that of any other race. The Baron Larrey, commenting upon the subject, says: "The heads of this race display in other respects the greatest physical perfection, a most perfect development of all the internal organs, as well as of those which belong to the senses." The same writer urges the superior intel-

The Arab skull; Larrey testifies to high development.



YOUNG ARAB WOMAN OF KSOUR.

Drawn by Jules Girardet, after a water color of H. Saladin.

lectual acuteness of the Arabs, and declares his opinion that in natural endowments they are superior to the European races. His notes on the intellectual qualities of the people are of special interest. "In Egypt," says he, "we have observed that young Arabs of both sexes imitate all the productions of our artists and artisans with astonishing facility, and that they also acquire the languages with equal ease. Independently of the elevation of the vault of the cranium and its almost

spherical form, the surface of the jaws is of great extent and on a straight perpendicular line; the orbits likewise are

they are well supplied with very white and regular teeth; the canines especially project but little. The Arabs eat little,

and seldom of animal food. We are also convinced that the bones of the cranium are thinner in the Arab than in other races and more dense in proportion to their size, which is proved by their greater transparency."

It has been remarked that this symmetry and perfection of the Arab skull is but one feature of the perfection of the whole body. The limbs, though light, are exquisitely proportioned. The Arab organs, particularly those of sense, are highly developed. The sight and hearing are acute beyond what may be observed in any European people. The same is true of the sense of smell, in which the Arabs are su-



AN ARABIAN EMIR—TYPE.
From *Magazine of Art*.

wider than they are usually seen in the crania of Europeans, and they are somewhat less inclined backwards; the alveolar arches are of moderate size, and

perior to other existing races.

Within the limits of this general description there is considerable variety among the Arabians. In complexion, for

instance, some of the Bedouins are so dark as to be almost classed with Black men. This is particularly true in the low countries of the Nile, on the confines of Nubia. Mr. Waddington has declared that the Shegya, or Shakia, Arabs above Dongola are jet-black. But this description can not be justified. At least the blackness of the Shegyas is a different color from that of the true Africans. On the other hand, the Arabian mountaineers are quite fair, some of the women having a complexion almost as white as that of European ladies. In the mountainous districts near the coast of Yemen some of the people have red hair and blue eyes, though these features are regarded as an eccentricity of nature.

We have thus completed our general survey of the Arabian race. The population of the country at the present time has not been ascertained by an accurate cen-

sus, but is approximately ten million of souls. Of these about thirty per cent of the whole are Bedouins. It is quite certain that the population has greatly shrunk from what it was at the time of the Arabian ascendancy. At that epoch the Arab authority was stretched out from the Hindus to the Atlantic, and the native race which the scepter was extended hardly numbered fewer than thirty million of people. The importance of the Arabian stock, ethnically considered, may be estimated at its approximate value when we reflect that at the present time the religious and civil institutions of about one eighth of the whole human race have their origin and vitality in that division of mankind which, at its best estate, produced in the person of Abdallah's son the Prophet of Islam.

Numbers and relative importance of the Arab race.

CHAPTER CXIX.—THE ABYSSINIANS.



HE progress of ethnic inquiry in our age has made us acquainted with still another division of the Semitic race. It has been found that this

family of mankind is in possession not only of the Arabian peninsula, but of a considerable portion of Eastern Africa.

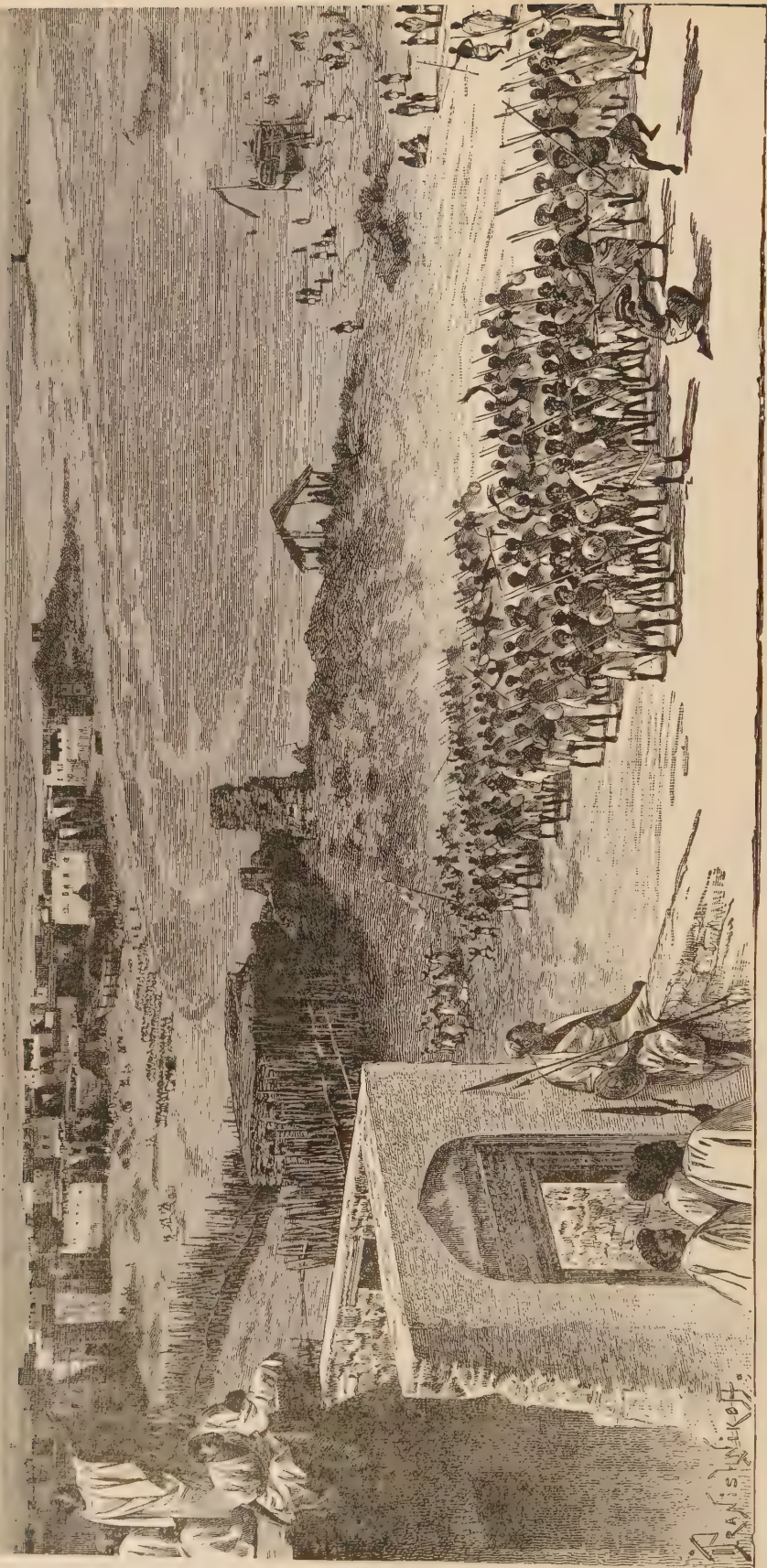
It would appear that in this region of the world an ethnic pressure had been exerted from the east by which the African race proper, that is, the Black family of mankind, had been pressed back to a considerable extent from the coast of the Red sea and the gulf of Aden. There is no doubt whatever of the community

of race existing between the peoples of this part of Africa and the adjacent provinces of Arabia.

The northern limits of this ethnic indentation may be fixed on the west coast of the Red sea, at the southern borders of what is now known as the Sudan, of Egypt. The southern limit of this race emplacement lies as far south as Zanzibar. The western line of the effect may be drawn around Abyssinia from the Red sea to the south, so as to include what are known as the Galla tribes and the Somalis. The countries thus embraced will contain about all the truly Semitic populations of Africa except those of the northern coast. These are, in a word, the congeners of the neighboring

Geographical limits of African Semitism.

Foothold of Semitic races in East Africa.



SCENE IN SEMITIC AFRICA.—GREAT LOB OF MOGUE DOUCHOU.—Drawn by V. Pranshnikoff, from a photograph.

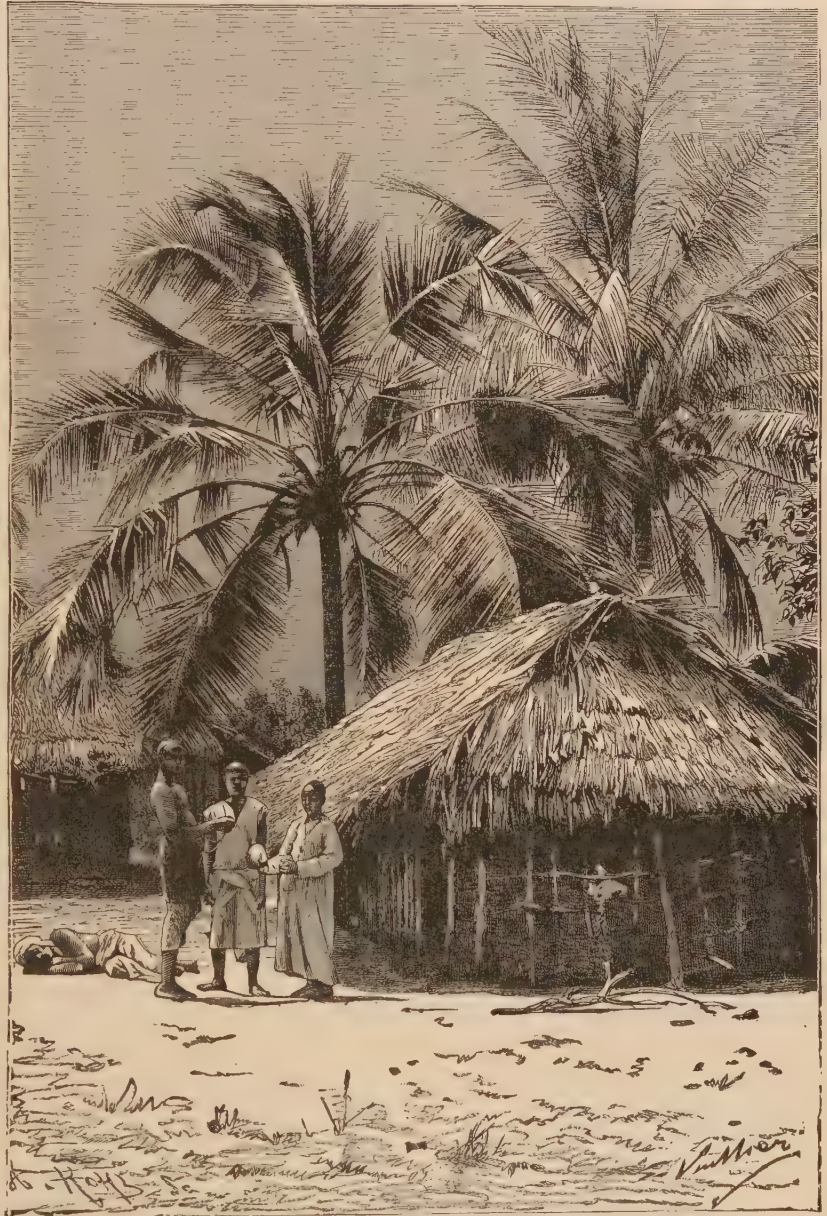
V. Pranshnikoff

Arabs, and more remotely of the Hebrews, the Canaanites, and the Phœnicians. They constitute the outpost and advanced station of Semitism in the direction of the southwest.

In entering upon the consideration of the peoples here spread before us the first feature that strikes our attention is their mixed character. If we begin with Abyssinia, we shall find this feature of the ethnic life strongly emphasized. The name *Abyssinia*, or, as it should be written, *Habessinia*, is from the Arabic, and signifies mixture or confusion. It is as though the Arabs, with some wit, had named the country the Babel of Races. The name has clearly been given on account of the manifest mixture of the population. The native Abyssinians call their home *Itiopyava*, that is,

Ethiopia; but the native name has been discarded for the Arabic designative of confusion. In no other part of the world are the evidences of race intermixture more apparent than here.

The people of Abyssinia are tribally organized much after the manner of the Arabians. Long ago it was observed



HOUSE AND GARDEN AT KIOUNGA.
Drawn by G. Vuillier, from a photograph.

that this people do not belong to the Nigritian family. The Abyssinians are noted as tall, handsome, well-formed men and women, having regular features,

Likenesses of
the Abyssinians
to the Arabs.

bright eyes, and long hair—the latter sometimes crisp and sometimes straight. The complexion is a dark olive approaching to black. The visage is virtually identical with that of the Bedouin Arabs.

It belongs rather to geography than to ethnic history to point out the native

Climate, vegetation, and products of the country.

resources of the country. The climate of Abyssinia is one of the most salubrious

in the world. The heat is not here oppressive as in Arabia and other parts of Africa. In the rainy season the clouds keep off the sun, and the weather is agreeable to the constitution of man and beast. In the low valleys malarious fevers prevail, but in the uplands and hills there is little suffering from disease. As we ascend the mountains the vegetation approximates more and more that of the temperate zone. In many parts the flora corresponds to that of England or the United States. In most parts the country is fertile. In some districts three successive crops may be produced annually. The products are those of the temperate rather than the tropical zone. Corn grows well. Wheat, barley, peas, beans, and the like, are abundantly and easily produced. The principal bread-grain is called *teff*, being the product of a native plant and consisting of grains of the size of a pin's head. Coffee is native to the mountain-side. Sugar cane and the grape are grown with ease and success in favorable localities. Cotton also is one of the principal products. As in Arabia, the date-palm flourishes; also the orange, the lemon, the pomegranate, and the banana.

In this we may but note the presence in the same country of the products of temperate and tropical climes. We may therefore expect a considerable variety in the life of the people. The same

thing is indicated when we come to consider the range of animal life. Cattle are plentiful in Abyssinia, though the breeds are small and of the humpback variety. Here are bred the famous Galla bullocks, with their branching horns spreading sometimes to seven or eight feet from tip to tip. Like the cattle, the sheep are of the smaller breeds, mostly of the race known as fat-tail. Goats also abound, and like the oxen have wide-branching horns. The horses, unlike those of Arabia, are strong and large rather than light and swift.

Among the wild beasts one of the worst is the spotted hyena. This animal gathers in droves and ravages the country. Not even the houses in well-settled communities are exempt from its ferocious assaults. The two-horned rhinoceros and the elephant are found in the lowlands of Abyssinia. Crocodiles and hippopotami wallow in the rivers. In the fens and forests are found lions, panthers, and leopards; and in the open plain the African buffalo is an inhabitant. To these must be added the antelope, the jackal, wild swine, monkeys, hares, and squirrels.

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It was into these conditions of life that the Himyarite race penetrated in pre-historic times. There is a tradition of such a race. It is said to have taken its

Myth and tradition of the Himyaritic race.

origin from Himyar, one of the grandsons of Saba, a descendant of Joktan, or Kahtan. The latter, as the reader knows, was the mythical ancestor of the Old Arabs. The native lore of Yemen has preserved the story of the migration of the Himyarites and the occupation not only of their Arabian district but of the adjacent parts of Africa about three thousand years before the Hegira. The tradition records that an ancient govern-



SAVAGE BEASTS OF THE UPPER NILE.—Drawn by Riou.

ment, known as the Adite empire, was established by the race of Himyar, and that the country flourished until Arabia Felix was overrun by the later Arabs. With this event the Adites were dispersed, some of them going into the highlands of Hadramaut and others crossing into the mountains of Abyssinia.

newcomers to whom the term Himyar was applied. This nomenclature has been common in several conspicuous instances. The primitive Egyptians were called *roth*, or ruddy, men. The word *adam* signifies red, or, in particular, red earth.

It is clear that the Himyarite race distributed itself into the approximate parts



MANNERS OF THE ABYSSINIANS.—THE AIAT DANCE.—Drawn by Riou, from a description.

The name Himyar, like many other ancient ethnic epithets, signifies red, or ruddy. It would appear that this term was used in connection with the Himyarites to discriminate them as the ruddy, or blushing, race. We may suppose that those who gave the name were Blacks, or at least more swart than the

of two continents. In the first place, it occupied Saba, in Arabia. This was the southern part. It was the primitive civilization of Yemen in particular. The Yemen was Sabæan. Across in Africa the Ethiopic division of the race was established. It is customary to call the inscriptions and monuments of the Sabæ-

Distribution of the Himyarites; kinship with Sabæans.

ans Himyaritic, and those of the Ethiopians—progenitors of the Abyssinians—Amharic. It is true that the differentiation of the two peoples was sufficient to warrant modern inquiry in recognizing the ethnic and linguistic divergence between them; but the identity of race was at the same time sufficient to constitute the Ethiopian and Sabæan two divisions of the same race of Himyar. Intercourse and emigration were easy between the two peoples. We may conceive of the movement as most largely from Arabia into Ethiopia. It was thus that the beginnings of an early civilization were made in the Ethiopic parts of Eastern Africa.

The country now known as Abyssinia was prosperous and renowned at a very remote epoch. There was an Ethiopian ascendancy which rose toward its climax

Emergence and vicissitudes of Ethiopic race.

about the second or first century before our era. After that for a period of six hundred years the Abyssinians held their own in the even scale of national existence. In the age of Cambyses, at the first quarter of the sixth century B. C., Ethiopia was swept down by Persian invasion, and at the beginning of the seventh century the people yielded to Arabian arms and accepted Islam.

The social estate of the modern Abyssinians is little to be admired. The corrupt form of Christianity which exists in

Social state of Abyssinians; multiple marriage.

the country has struggled against Mohammedanism for the establishment of monogamy; but the polygamous practice of the Arabs prevails, or is at least permitted. Marriage is of the type already described as practiced among the Arabians. It is a private agreement between the parties, and may be dissolved by them at their will. The family tie is correspondingly weak.

It can not be doubted that the Abyssinians in common with the other nations that have accepted Islam as their religion have deteriorated into an unsentimental, ^{Sentiments and dispositions; family affections.} unideal, and coarse form of life. True, the life of the people is enlivened somewhat by a gayer disposition than may be noted among the Arabs. Feast days and merrymakings are common. Social gatherings of neighbors and friends, at which the cow or the sheep is slain in barbecue, are one of the aspects of Abyssinian society. But great impurity exists, and love is little prevalent in the family. It is remarked here as elsewhere that the children of the monogamous family have the natural affections for each other and for their parents, but those of the polygamous family, having a common father but different mothers, are always at enmity, and frequently cherish the murderous purpose.

It was by the study of language that modern scholars became informed of the ethnic identity of the Ethiopians with the Himyarite Arabs, with the later ^{Linguistic affinities of Himyarites.} Arabs, and ultimately with the Hebrews. The Ethiopic tongue as deciphered from the Amharic inscriptions and extracted from the descendent speech of the Abyssinians forms a member of the southern group of Semitic languages. It belongs to the common family with Arabic. It is, as we have said, intimately associated with the Arabian Himyaritic. Indeed, it is a branch of the latter developed in an African form.

It is proper to remark in this connection that the Himyaritic and Amharic inscriptions have occupied a vast deal of attention in our time, and have been much studied by the best Orientalists.

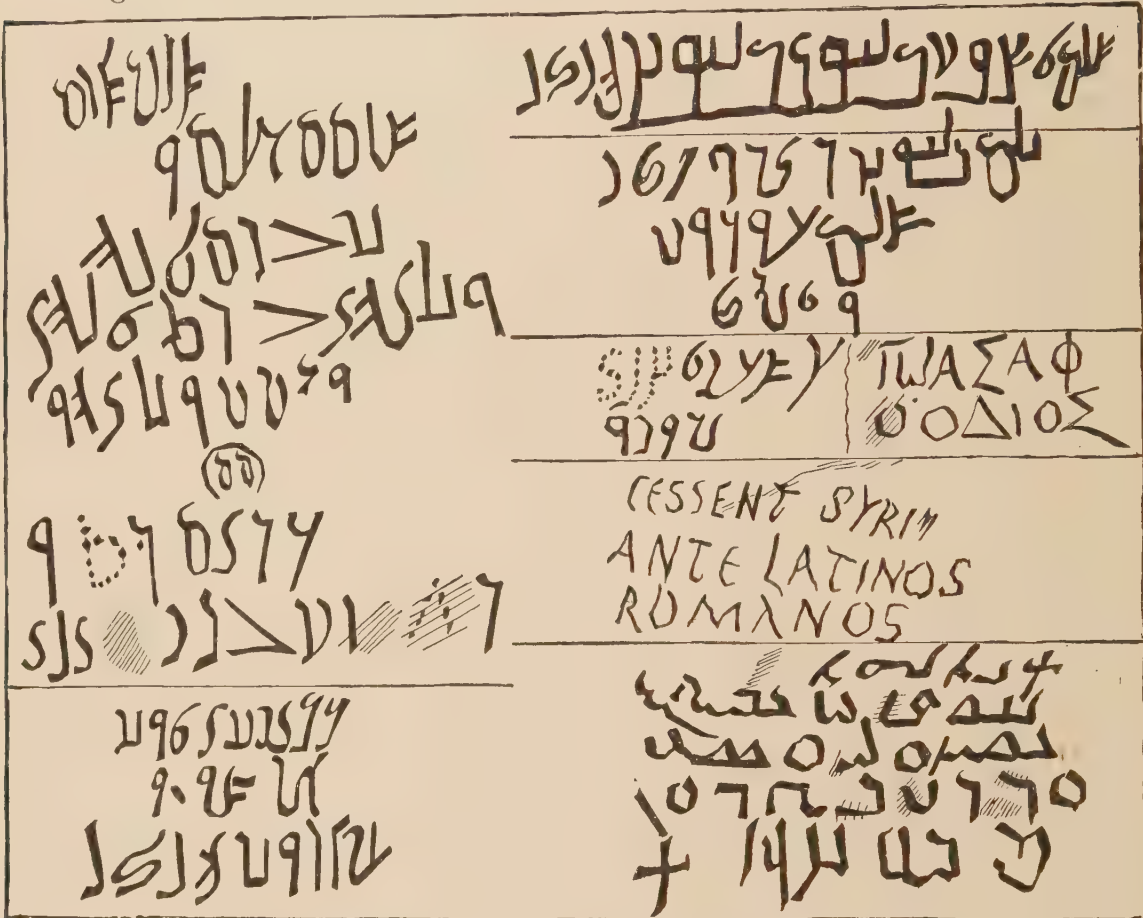
The writing itself is a kind of bar writing. The Ethiopic is developed into a

Character and
plentiffulness of
the inscriptions.

syllabary approaching an alphabet. Neither the one nor the other is properly cuneiform. Neither has either one reached the truly alphabetic stage. Throughout Southwestern Arabia and

scribed, and at length translated with what may be accepted as a near approach to authenticity.

It is believed that most of the monuments bearing such inscriptions, whether Sabæan or Ethiopic, were the work of the Himyarite kings and their scribes. On the African side such work is thought

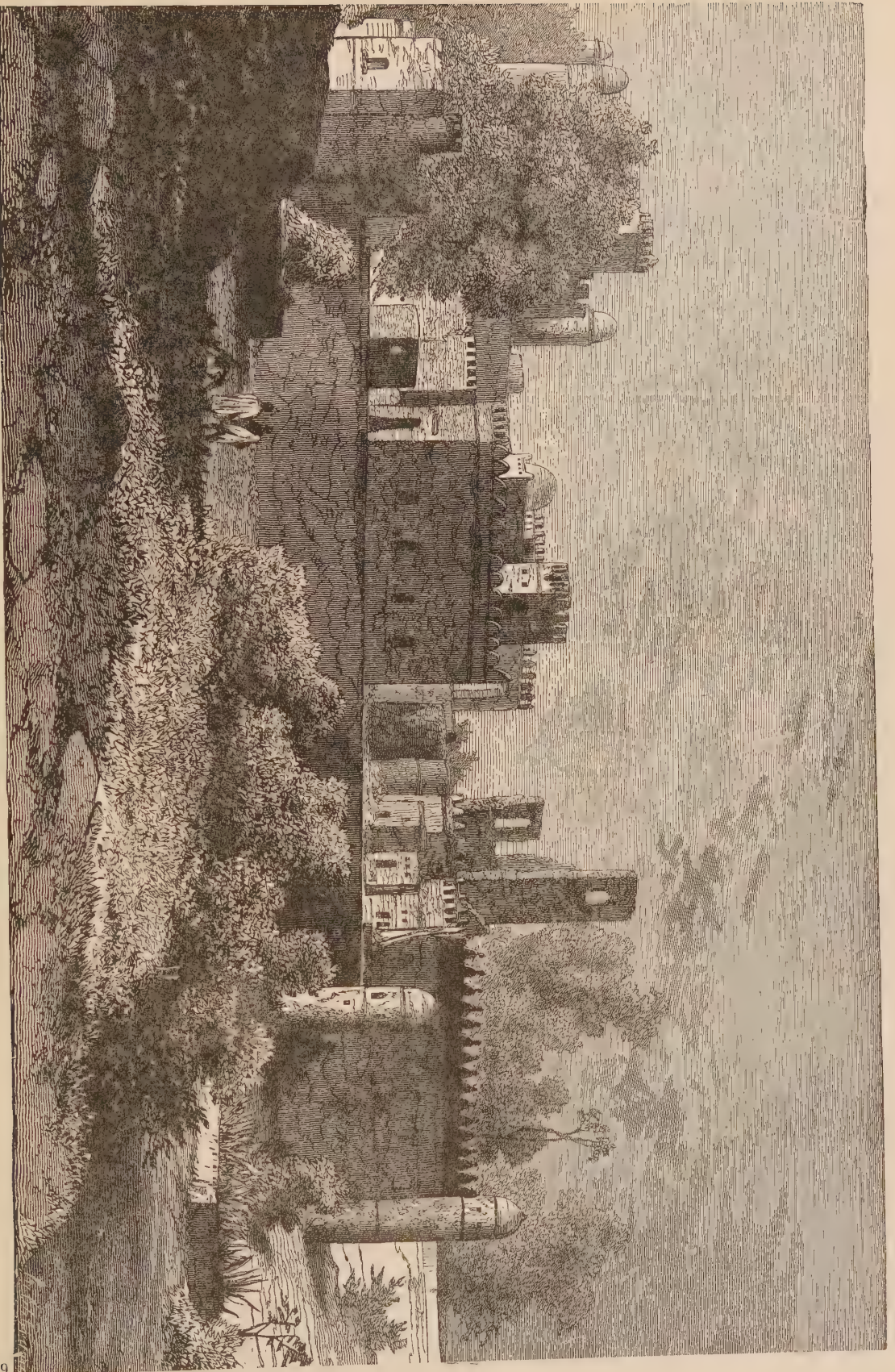


HIMYARITIC INSCRIPTIONS AND FIGURES.—From the *Atlas* of Lattin de Laval.

the adjacent parts of Africa many inscriptions of the Himyaritic and Amharic variety have been discovered. They were first noted by Karstens Niebuhr about 1774. His explorations, however, were only preliminary to the greater which followed. These have yielded the richest linguistic results. Hundreds of specimens of Himyaritic writings have been discovered, tran-

to belong to the great age of Abyssinia; that is, to the period extending from 100 B. C. to the age of the Persian conquest. The language of Abyssinia is known by the general name of *Geëz*. This tongue seems to have been the primitive speech of the people of Tigré, which is one of the three principal provinces of Abyssinia, the other two being Amhara and

By whom they
were produced,
the Geëz lan-
guage.



ROYAL PALACE OF GONDAR.—Drawn by Eugene Cicchi, after a sketch of Lejean.

Shoa. The province of Tigré is the northern division of the country, Amhara the central, and Shoa the southern. The Geëz was spoken by the Tigreans in ancient times; but the language has

chief town Gondar, the capital of Abyssinia. The primacy of the central province has been sometimes disputed by the other two; but Amhara has re-

Primacy of the
Amharites
among the
Abyssinians.

mained in the lead, and it is here that the modern empire, so called, has its seat. A politer form of language, called the Amharic, grew up about the Ethiopian court, was adopted by the army and the merchants, and is, at the present time, regarded as the learned tongue of Abyssinia. Among the people, however, a form of speech called *Agow* is cultivated quite distinct from the polite Amharic, and more nearly in affinity with the original Geëz.

With these niceties of dialect, however, the general reader can hardly be much concerned. It suffices to say that the Amharic language, being that of the government and of the literary classes in the central prov-



EMPEROR THEODORE II—TYPE.

Drawn by Janet Lange, after a sketch of Lejean.

been preserved, and is to this day, in a dialectical form, the speech of the common people.

The province of Amhara has for its

ince, became naturally the chosen language of the inscriptions. The Ethiopian writings are generally in this form. Amharic is a cognate dialect of Arabic,

and is, therefore, in close affinity with Hebrew. It is easily traced upward into the common Semitic parentage. The reader should not fail to remember what has more than once been pressed upon his attention, and that is the relatively small degree of divergence between the several branches, both ancient and modern, of Semitic speech. Among these languages, even in their extreme variation, we should look in vain for those strong, distinguishing characteristics and departures by which the tongues of the Aryan family are discriminated from one another.

The Geëz and Amharic literatures have always been poor and meager. The

Meagerness of Geëz literature; library of Magdala.

whole might, perhaps, be lost with little note or hurt to the literary history of the world. Only the linguist might well lament the disappearance of the few records which the Ethiopic race has thus far left in witness of its existence. The literary condition of Abyssinia was fully revealed during the recent war between that country and Great Britain. The British officers on their invasion found at Magdala a library of King Theodore, consisting in good part of manuscripts which he had brought from Gondar. These were captured. Three hundred and fifty-nine separate works were sent to England, and now occupy a place in the British Museum. None of the manuscripts date to a period more remote than the fifteenth century. Most of them belong to the seventeenth and eighteenth centuries. A few are the work of the present age. The subjects are almost wholly scriptural. There are several copies of the Bible in Geëz. These contain not only the canonical books, but also the apocrypha. Other manuscripts are prayer books, hymnals, missals, lives

of the saints, extracts and treatises from the Greek fathers of the Church. Nearly everything is impressed with the religious spirit, and may well remind the reader of the products of the European monasteries in the Middle Ages.

አስዐ፡ ነጋዘ፡¹ አፍቋር፡ እገዚአብሔር፡
ለዓለቀ፡ እስከ፡ ወልደ፡ ዋሕዶ፡ ዐሀበ፡ ሴዛ፡
ነጋዘ፡ ነጉሉ፡ ዘጸአቸን፡ ቦቱ፡ ኢየሱስ፡
አላ፡ ይረክብ፡ ሕይወተ፡ ዘለዓለቀ፡፡

²
እገዚአብሔር፡ እንደሁ፡ ዓለማን፡ ወደጥል፡
አንድ፡ ልጅን፡ እስከላው፡ ድረስ፡ በርሱ፡
ዎረ፡ ሁሉ፡ እንደደጠ፡ ያለለ፡
ሕይወት፡ ተሆኗለት፡ ዘንድ፡ እንቼ፡፡

³
ነጥዘው፡ ፈትወ፡ እገዚአብሔር፡ ንዓ
ለቀ፡ ክሳብ፡ ከሀሀብ፡ ብሕቱ፡ ንከተወለደ፡
ወደ፡ ከደጠ፡ ከላው፡ ዘአቀን፡
ብኣኡ፡ ክትኾነለ፡ እቀበር፡ ሕይወት፡
ዘለዓለቀ፡፡

⁴
Παρητη γαρ ἀφ' ἡμερῶν πυκνωσας
ζωσσε περὶ ἡμερῶν ἀναστὰς ἵπτεται
ἐν τῇ οὐρανῷ ἐν ἡμέρᾳ ἵπτεται
ἐν τῇ οὐρανῷ ἐν ἡμέρᾳ ἵπτεται
ἐν τῇ οὐρανῷ ἐν ἡμέρᾳ ἵπτεται

SPECIMENS OF AFRICAN SEMITIC.

1, Ethiopic; 2, Amharic; 3, Tigre Abyssinian; 4, Coptic.

In one respect the literary culture of the Ethiopians seems to have carried them forward to an advanced station. Their system of writing goes far beyond any other Semitic language in a certain form of development. As we have said, the writing has a strong resemblance to the Himyaritic system of Southern Arabia. In common with the other forms of writing practiced by the

High develop-
ment of Ethi-
opic writing.

Semitic peoples, the Ethiopic was formerly written with consonants only, and from right to left. In the Himyaritic this form is preserved in the greater number of inscriptions, but in some we find the *Boustrophedon*, or ox-turn, style of writing; that is, the scribe in such work writes from right to left and then back again on the next line, after the manner of the turn of an ox in plowing; such is boustrophedon.

The Abyssinians carried this movement forward to the practice of writing from left to right only, and at the same time indicated the vowels in connection with the consonantal structure. The vocalic elements were made by the addition of strokes and the formation of rings in connection with the consonants. This style of writing appeared as early as the fifth century A. D. The alphabet was extended to twenty-six characters (consonants), and to each of these was allotted seven distinct forms, thus increasing or extending the alphabet into a syllabary, the nature of which may be understood from an examination of the Abyssinian alphabet.

Outside of the theological pale, Ethiopic literature has made its way feebly into medicine and astrology, though in neither branch has inquiry proceeded

beyond the superstitious stage. The scholar may find certain treatises on magic, conjuring, and the like, but all under the prevailing spirit, and all more curious than instructive. The poetry of the race, so far as the same has been attempted, is lyrical and religious. The first attempts were in the form of the Hebrew Psalms; but in later periods praise of the saints was substituted for praise of the deity. The poetry, so called, of the Abyssinians has proceeded in its development as far as meter, but

stopped short of rhyme and the superior elegances of verse.

The industries and arts of the Abyssinians are still in the rude and half-barbaric stage. The common life is agricultural and pastoral. The manufactures have not been promoted to any

Manufactures and commerce of the Abyssinians.

degree of proficiency. Even in Gondar, the capital, the manufacturing interest has scarcely appeared to the extent of attracting the notice of travelers. A few Oriental industries, such as weaving, tanning, dyeing, and gem-cutting, are practiced; but the country has not reached the commercial age. Abyssinia Proper has no seacoast and little foreign trade. The province of Samara extends around between the country and the Red sea, constituting a sort of Phœnicia to the Abyssinia Palestine. Nor does it appear that the genius of the people leads naturally to artisanship, commerce, and art.

The principal reliance of the people for food is upon the field and the herd.

Cattle are regarded as the principal staple. One of the strange aspects of

Derivation of food supply; preference for raw meat.

Abyssinian life is their usage of eating their meats raw. When kine are butchered the flesh is taken, still warm and quivering, and eagerly devoured. The arts of cooking, however, are understood and practiced. The meats which may not be eaten immediately after slaughter of the animal are preserved and cooked in the usual manner. It is the custom of the cooks—a thing pleasing to the Abyssinian palate—to season the meats with pepper until it is heated to the Spanish standard of cookery. The traveler, Parkyns, noted the preference of the people for raw meat fresh from the animal, and expresses his belief that choice in this particular is simply a mat-

Literature beyond the pale of theology.



ABYSSINIAN ROYAL USAGES.—GRANTING MERCY TO INSURGENTS.—Drawn by Janet Lange, after a sketch of Lejean.

ter of custom, that there is nothing inherently repugnant in devouring raw flesh in the case of a meat-eating people.

This usage of eating flesh raw has given rise to the belief that the Abyssinians are in the habit of taking what meats they desire from living animals, allowing the wounded parts to heal and grow again for a new assault of the knife. It is of record that such usage has been witnessed as the cutting of steaks from a live cow. The traveler, Bruce, has narrated what he himself saw in this particular. It is doubtful whether such a practice generally prevails, but it is known that both the Abyssinians and the Gallas, at least occasionally, resort to this method of obtaining flesh food.

In the matter of building, the Abyssinians are still on a low level. Their houses are rude and of a conical form, reminding one of the Celtic dwellings of antiquity. The roofs are covered with thatch. As a rule, each household produces its own supplies and clothing. Exchange is not much relied upon for the supply of wants. The national costume is, first of all, close-fitting drawers, quite un-Semitic in character, and approaching the pantaloons of the Western peoples. Over this garment is thrown a large mantle, which is folded about the person in the picturesque manner of the East.

The material of the national dress is cotton cloth. Leather is produced of good quality for shoes and harness. The great drawback to the accumulation of resources and national progress seems to be the isolation of the people. This, together with the incursions of the Galla tribes and frequently recurring revolu-

tions, have kept the Abyssinians from the place which they might otherwise have attained in the civilized scale. The foreign trade, whatever it is, and indeed the whole connection of Abyssinia with foreign countries, is by way of Massowah. The principal exports of the country are its gold, ivory, and slaves, though coffee, butter, honey, and wax are also sent abroad. In return for these, Persian carpets, glassware, gunpowder, and silk are imported, but only in limited quantities.

Abyssinia, more than almost any other Semitic country, has attained to independent monarchy. There has never been a time within the memorial period when the empire did not exist. True, the form of government is not constitutional in the Western sense of that term. Great difficulty has been experienced by the Abyssinian rulers in maintaining the unity of the government; for the chiefs of the two adjacent provinces, Tigré on the north and Shoa on the south, have been constantly aspiring to the chief rule. The subordinate provinces are as frequently in insurrection as in obedience. Other chiefs have arisen and claimed the title of *Ras*; but the government of Gondar has retained its ascendancy notwithstanding the fact that the monarchs, as in the case of the Emperor Theodore II, have been frequently reduced to the character of puppets in the hands of subordinate, though ambitious, chieftains. It has been no uncommon thing in Abyssinian history for the governor of some rebellious province to march upon Gondar, put down one emperor, and set up another more compliant with his wishes.

The government itself has been an absolutism. The emperor has a council of his chief men, governors, and com-

Tradition of the living steaks.

Building styles, and clothing of the people.

Monarchy established; difficulties attending the same.

Drawbacks to progress; principal exports.

manders. If he is strong, he does his own will with their support. If he is weak, he does their will, accepting their dictation as the administrative policy.

Within his own territory each chieftain is master of resources and rights. He has even the power of life and death. His relations to the emperor are no more than a sort of annual obeisance, implying the giving of presents at stated periods and the necessity of mustering his forces and going to war on the call of his superior. The system is not dissimilar to that of certain types of feudalism in the Middle Ages of Europe.

Abyssinia furnishes a most interesting study in the matter of religion. Christianity is professed to the present day. There are, however, many Mohammedans in the country, and scattered settlements of Jews. The doctrine of the Christ was first preached by Saint Frumentius, who came out as first bishop of Abyssinia about the year 330 A. D. The Abyssinian episcopate was attached, after the conversion of the people, to that of Alexandria. Monasticism was soon introduced, and in the latter part of the fifth century great numbers of monks settled

in the country. To the present day the institution has not lost its power among the people.

Religion became a question between the Abyssinians and the Arabs of Yemen. The latter persecuted its Chris-



ABYSSINIAN PRIEST AND MONK—TYPES AND COSTUMES.

Drawn by Emile Bayard, after a sketch of Lejean.

tian subjects, and the Emperor Justinian invoked the aid of Elesbaan, King of Abyssinia, in resisting and punishing these persecutions. An Abyssinian

army crossed into Yemen, conquered the country, and for sixty-seven years

Religious warfare of Abyssinians and Sabæans.

held it as a subject province. In the times of the Mohammedan ascendancy, even in the heyday of the Arabian conquest, Abyssinia in a measure secluded



NIAM-NIAM BASA—TYPE.

Drawn by Emile Bayard, after a sketch of Lejean.

herself from the storm, and maintained at least the shadow of independence for nearly a thousand years. It was the presence of this far-off Christian kingdom of the East that probably gave rise in the later Middle Ages to the tradition of the mythical emperor, Prester John.

The Abyssinians were in the early ages Arians, and not orthodox Christians. In the sixth century the Church of Abyssinia went over to the monophysite heresy, and thus the faith was spread in this irregular form over Nubia.

In the sixteenth century the Portuguese, becoming interested in the affairs of the East, undertook by the agency of their missionaries to bring the Abyssinians to the orthodox standard. Rome sent out one of her servants to be patriarch of

Ethiopia. Jesuit missions were established; but it was not until 1624 that the Abyssinian Church finally yielded to Roman authority. Even then subordination to the pope was acknowledged for only a short period, after which ecclesiastical independence was reasserted. In the early part of the present century Protestant missions were first established in the country. These cultivated friendly relations with the government and were for a season patronized by the emperor; but the latter afterwards turned upon the missionaries, banished some, and imprisoned others. With the usual persistence of the Semitic peoples the Abyssinians returned to their own form of Christianity, and at the present time concern themselves theologically with the same questions which agitated the Church fathers in the third and fourth centuries.

The present national Church of Abyssinia is much like Rome on a small



RAHMA—TYPE.

Drawn by Emile Bayard, after a sketch of Lejean.

scale. The highest ecclesiastic is called the *abuna*; after him come bishops, called *komaurs* in the native tongue, and then *alaka*, or priests. A confes-

sional has been immemorially a part of the religious system. Communion is

Present religious organization of the people.

held and administered daily, both bread and wine being delivered to the laity.

The Church opens her doors to all manner of aspirants for the priesthood, but only those who can read, sing, grow a

are gathered, living apart after their manner and holding aloof from the secular priests, who are generally married. There is in the religious formula a touch of Judaism. Every church must have its ark of the covenant. There are Holy and Most Holy Places, into which only the consecrating priest may enter.



GALLA-ABYSSINIAN MANNERS.—WEDDING DANCE AND HEADRESS OF MEN.

Drawn by Riou, after a sketch of G. Revoil.

beard, and pay the necessary expense of ordination are eligible candidates.

The country is populous in priests and monks. Every church requires a retinue of twenty ecclesiastics to perform the services and attend to the business of the parish. Many convents are established, in which celibate monks

Priests and monks; a touch of Judaism.

The Abyssinian priesthood has attained the usual ascendancy over the people. To the priests the supervision of society is intrusted. The priest celebrates marriage, and has the power of granting divorce. The laws of the state, as well as the usages of society, have for the most part an ecclesiastical origin.

Ascendancy of the priesthood; religious usages.

Under certain circumstances a man must, by the force of custom, become a churchman. Thus, for instance, if a man have been four times married and survived each of his wives, he must enter a monastery, this on the peril of excommunication. Every husband has the right of divorcing his wife on condition of becoming a monk! In each church some patron saint is enshrined, whose name is written on parchment and kept in the Holy Place.

Though the Abyssinians are a very religious, they are not a highly moral people. As usual in the Oriental countries, religion and morality have here been subject to divorce. The customs of society are regulated by convenience rather than the principles of ethics. War is a prevailing passion. Within the last quarter of a century Europe has learned much of the prowess and dispositions of this strong people. The late Abyssinian war between Great Britain and Emperor Theodore brought the country conspicuously to the attention of the peoples of the West. It was seen that a nation of people able to throw a hundred and fifty thousand fighting men into the field and to support so large a force in regular war—though at length defeated and overwhelmed by the superior arms and discipline of Great Britain—could not be despised or neglected in the present estimates of history.

The people of Abyssinia are still divided into tribes and nations. It is evident that the lines of division, too, are drawn in part on ethnic differences; but for the most part the divisions are kept upon the old Semitic principle of clan and chief. The Abyssinians are withal a handsome folk, large and well-formed

in person, having regular features, and keen, expressive eyes. The hair presents the same diversity which we have already noted among the Arabs. In some cases it is long and straight, and in others fine and somewhat kinked, as if by ethnic sympathy with the African wool. It is held, however, that the curled hair of the Arabians and the African Semites is true hair, and not the peculiar woolly covering of the African head.

The complexion of the people is a dark olive, shadowed with black, much like that of the Bedouins. Indeed, the whole feature and expression of the two peoples are nearly identical in so much that observant travelers have been in doubt as to whether a given individual was Bedouin or Abyssinian. The type of person here described is that peculiar to the provinces of Tigré and Amhara. On the south there is hardly a well-marked division of the Abyssinians from the Galla tribes, between whom and themselves, though there are frequent wars, there is much intermarriage, particularly between the families of the chiefs of the two peoples.

Close observation will show by anticipation the moral and intellectual qualities of the Abyssinian race in the aspect and bearing of the people. They are quick in quarrel, fierce in hostility, given to cruel practices; and these qualities of character readily appear in the features and domestic manners of the race. The high-grade Abyssinians, who are thought by ethnologists to be somewhat infected with Aryan blood, have fine features, though the bright eyes are deeply sunk. The complexion is not as dark as that of the common folk of Agau. One of the districts, named Samen, is inhabited mostly by Jews, who here, as everywhere, preserve the Hebraic qualities of

Ethics of the race; passion for war.

Clans and chieftains; ethnic characteristics.

Moral and intellectual qualities; race traditions.

person and modes of living. They have a tradition that they are the descendants of a banished colony which made its way into Abyssinia in the times of the civil war of Solomon's sons. But the better opinion is that the ancestors of the people came into their present country at the close of the first or beginning of the second century of our era, escaping, as did all the residue of their country-

men, from the castigation and oppression of Rome. In the earlier ages of this Jewish colony they are said to have enjoyed independence under their own rulers. Not until the beginning of the present century did their "house of David" become extinct; they themselves were made subject to the province of Tigré, within the limits of which the colony is situated.

CHAPTER CXX.—GALLAS AND SOMALIS.



WE have remarked above on the slight distinction of the Abyssinians from the Gallas on that side where the two peoples intermingle. There is much of a common,

national, and race character between them. The Gallas extend over a wide district of country bordering on Abyssinia, extending from the easternmost projection of the continent to the borders of Darfur on the west. The southern limits of the country reaches down between Zanzibar and the Victoria Nyanza.

The region has not been fully explored. The interior is of vast extent. The Galla races, though long known to the peoples of the West, have not been in-

vestigated with such care as to determine with certainty either the ethnic anteced-

Origin and descent of the Galla races.

ents or present conditions of the people. Bruce and Ludolf have visited the country, and have recorded something of the traditions of the race. One story runs to the effect that the Galla nations are derived from a tribe of savage ancestors out of the southeast. The tradition indicates a transmarine origin for the mi-

gration, or at least a position beyond some lake or river. The Raia-Gallas claim for themselves an Eastern origin, and have a tradition of a deliverance by sea. There runs also the story of an expulsion somewhat like that of the Israelites from Egypt, though it is the opinion of ethnographers that this refers to a forcible exodus of the Gallas from the country of the Somalis.

Whatever may have been the original distribution of the Galla tribes, it is clear that they are of a Semitic descent common with the Sabæan Arabs and the Abyssinians. They have for their congeners the races of the Somali and the Dankali. In this country, however, as well as in Abyssinia, and still more distinctly in Egypt, traces of the Aryan race may be discovered. It has been noticed by all travelers that the Semitic countenance in these African parts grades off toward the Aryan type. The strong, heavy features of the Hebraic races, of the old Chaldæans and the Assyrians, are no longer characteristic of the Abyssinians, the Gallas, and the Somalis.

The noticeable fact is that the gradation is toward the Aryan and not toward the African type. Here, where we should expect a strong gravitation to-

ward the physiognomy and person of the Negroes, we find, on the contrary, an ethnic lifting up toward the qualities of the Indo-European races. None of the characteristics of the Nigritian family are discoverable in the Gallas. The physical form is essentially European.

Gallas grade off toward Aryan types; features and traits.

brow and prominent forehead of the Arabs. The eyes are like those of the Abyssinians, quick and bright, but deep-set in the visage. Nature is not sparing in the matter of regularity and beauty of feature among these people. Many of them, both men and women, have been observed who might well compare—but



GALLAS DANCING.—Drawn by Riou, after a sketch of G. Revoil.

The arms and legs are proportioned as in men of the Aryan race. The peculiar musculature of the African is not found in Gallaland. Only the complexion is so dark as to suggest the Nigritian type; but this, on scrutiny, is found to be the dark olive, or brown, of the Bedouin rather than the true black of the African.

The Gallas are large in person, powerful in development. They have the high

for the deep shade of color—with an equal number of specimens from a European country.

The country of the Gallas is well raised above the sea. It contains mountains of no inconsiderable height, but not so great as those of Shoa on the north. Gallaland is essentially a vast region of tropical pastures, very favorably situated for the

Nature of the environment; wealth and trade.

maintenance of flocks and herds. The country also suggests cultivation; for the lower parts are especially fertile. In such districts corn grows in great luxuriance. In the agricultural regions the settled life has superseded the pastoral and nomadic; but in the highlands the tribes still wander about according to convenience and the varying exigency of the pasturage.

The wealth of the people consists mostly in cattle and horses. It is said that the kine herd numbers, on the average, seven or eight head for each man, woman, and child of the tribe. Horses are also very abundant, and riding on horseback a custom as universal as among the Arabs. Even the shortest journey is habitually performed by mounting. The herd is used in great part as the medium of exchange. The people subsist thereon. Beef is the ordinary flesh food of the people. The blood of slain animals is considered a delicacy. Cows are kept for milk and butter and cheese.

Gallaland is one of the native countries of the bee. The insect colonizes everywhere, and honey is a chief item of food supply. Bee keeping is practiced especially in the agricultural districts, and honey is one of the principal articles of commerce. Oddly enough, it bears a relation to the marriage ceremony. For each bridegroom must bring to his intended bride, as a wedding gift, a considerable quantity of honey. This not done, or come short of, the proposed husband may be rejected by his fiancée and her family! From this usage it has been argued that the women of Gallaland have greater independence, a higher importance and freedom in the social state, than in most of the other Eastern nations.

As among the Arabians and the Abys-

sinians, the people of Gallaland have the double usages of monogamy and polygamy. It has been noted by travelers that among the Southern Gallas

Both systems of marriage tolerated.

the principle of single marriage prevails, while on the north the Abyssinian usage—sanctioned by Islam—of multiple marriage is much in vogue. Where polygamy is practiced the limit in the number of wives is determined by the preference and wealth of the husband. Not much is known of the details of the social system of the race.

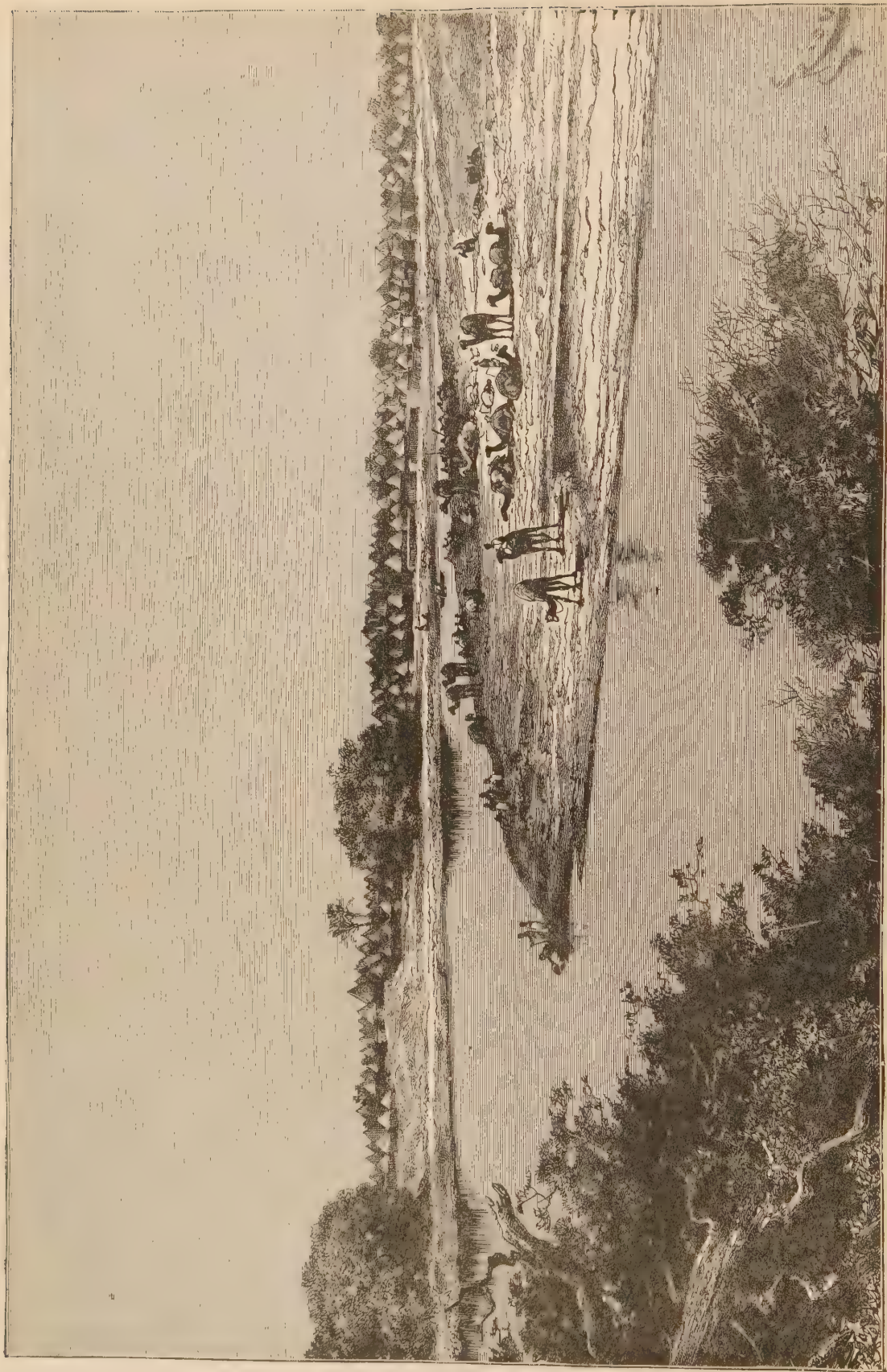
The Galla languages are clearly and indisputably Semitic. It was the knowledge of this fact that first led to the suggestion, and indeed demonstration, of a Semitic origin for these peoples. There

Nature and affinities of the Galla languages.

are traces of Hamitic speech through all these countries lying to the south of Nubia. But the admixture is not greater than might be expected when we remember the long existing historical relations between Egypt and Ethiopia. Wars were made, commerce conducted, marriages confirmed, and many other connections formed between the peoples of the south and the great power that had established itself in the Lower Nile valley.

The present Galla languages have not been investigated with sufficient care to make them a separate study; but enough is known to establish their identity with the Southern Semitic family. The discovery of this identity was made about the middle of our fifth decade, by such scholars as Benfey, Krapf, and Lottner. Nor is it any longer doubtful that these widely diffused peoples are by race the kinsmen of the Arabs and the Hebrews.

The government of the Gallas is tribal. Each nation has its own sheik, or governor, who is known in the native



LANDSCAPE IN GALLALAND.—VIEW OF GUEHIDI.—Drawn by Riou, from a photograph.

language as the *heitch* of the tribe. With him are associated the heads of families and clans in a council to which the governor must defer by the law of custom. It has been pointed out as one of the odd features of Galla life that the sheik of a given nation has exclusive jurisdiction over the trade of his tribe.

System of government; rights and powers of the *heitch*.

families and clans in a council to which the governor must defer by the law of

prevailed over the primitive heathenism of the tribes. On the other hand, there is the Semitic feature of monotheism at least in shadowy outline. The tribes agree in worshiping the supreme deity whom they call Waka. With him, however, are associated, in the Hamitic manner, a god and a goddess, who are

Religious beliefs of the Gallas; principal deities.



WOLLO-GALLA WARRIORS.—FLIGHT FROM GUELIDI.—Drawn by Riou, after a description of G. Revoil.

He is regarded as the custodian of the tribal property, which he disposes of according to his will.

Another evidence of the ethnic gradation present in this part of the world is found in the religious life of the people. The religious feature is not distinctly Semitic, but rather pagan. Neither Islam nor Christianity has ever

subordinate to him. These are called Oglia and Atilia. To the popular mind these deities seem to stand nearer to the people than the far-off and incomprehensible Waka. So Oglia and Atilia have sacrifices offered to them. To them the ox and the sheep are slain. As for Waka, he is not so much the national god as he is an international

deity. For he goes away from Gallaland at certain seasons of the year and dwells among the Somalis. By that race he is worshiped also. It thus happens that when the Gallas and the Somalis are at war, Waka must be appeased by the one or the other, according to the time of the year!

Efforts have been made by both Mohammedan and Christian missionaries to

Efforts to Christianize the Galla nations.

overcome this paganism of the Galla tribes, but without great success. The

Wollo-Gallas have been converted to Islam, and inroads have been made by that faith upon the villages of other tribes. In the northern parts of Gallaland a similar work has been performed by the Christians. In the districts next to Abyssinia a Christian nomenclature has taken the place of the pagan, and to that extent the people may be regarded as Catholics. Thus Mary is called Maremma, the Christ is called Bala-wole, and Saint George is known as Girgis.

The myth of the Gallas has many interesting features. The serpent is a

Myth of the serpent; the Gallas in war.

prominent part in the mythological formula; but instead of being, as he is

among most of the Semites, the enemy of mankind, the destroyer of peace and happiness, he is according to Galla lore not only a proper object of worship, but is the giver of life and the creator of the first men! The progenitors of the human race were snake-born. Perhaps in no other part of the world have the religious concepts of so many races fallen together and been turned in common whorl as in that portion of the globe which we are now considering.

The public life of the Gallas is that of warriors and merchants. In times of peace, that is, peace between Abyssinia

and the Gallas, the latter are employed in large numbers as recruits for the Abyssinian army. As soldiers they are brave and sagacious. They are more to be dreaded for their skill as cavalrymen than as infantry. The horsemanship of the people is of a superior kind, and the cavalry charge of the Gallas might well, but for the insufficiency of their arms, be dreaded by the disciplined regiments of a European army.

The population of Gallaland has been estimated as high as eight million.

Some of the tribes have a cavalry army amounting to thirty thousand. All are

Numbers and tribal divisions of the race.

known as the Gallas; but each nation has its own ethnic designative. Thus we have the Wollo-Galla, the Ramatta-Galla, the Kutatta-Galla, the Borani-Galla, and many others. The tribes are very numerous. M. Isenberg, a traveler in Abyssinia, recorded the names of more than fifty of the Galla nations, all of which were comparatively proximate to the Abyssinian territory. The different nations are independent, but have certain points of union and community among them. The elements of nationality are, however, superstitious rather than political and civil.

There is on the banks of the river Hawash, in the country south of Shoa, a certain tree called the Wodanabe to which the Gallas from all the tribes are expected to perform pilgrimages. The

Worship and ceremonial of the sacred Wodanabe.

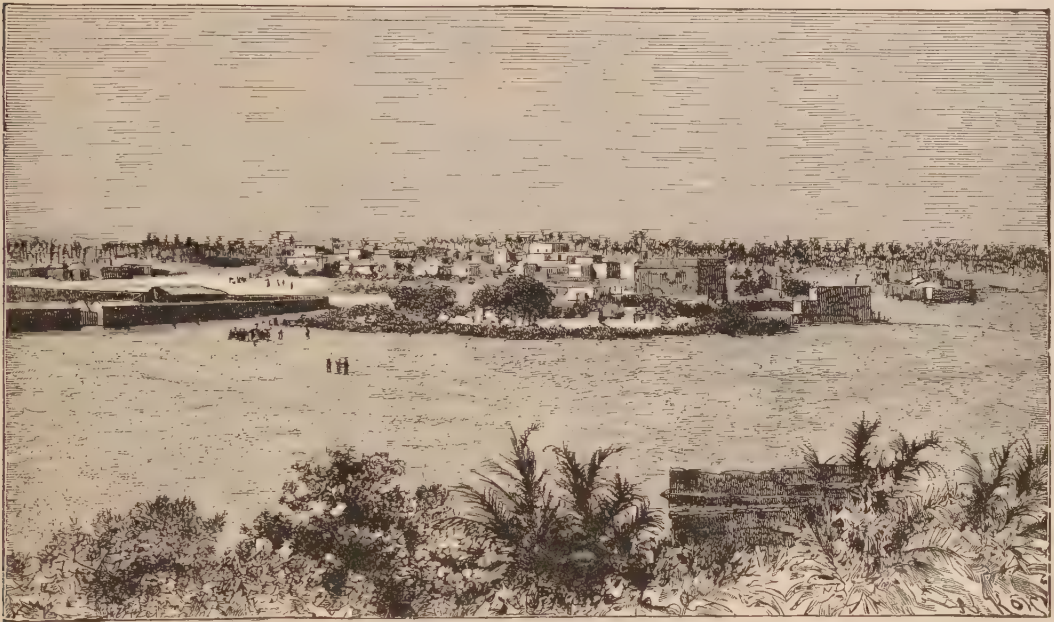
tree is sacred, and is adored by the pilgrims. Gifts are there offered by the Galla men for the blessings of life and health and wealth. The ceremonies and rites of the different tribes are largely common. Twice a year the two gods, Ogilia and Atilia, are worshiped by the whole people. At that time the Lubah, or high priest, slays a number of

goats. He wears for a miter a crown with a tuft of long hair. With his hand he rings a bell. He divines from the character of the entrails of the slain animals what fortunes of peace and war will befall the men of the worshipping tribe. The latter fill themselves with raw meat and beer and smoke tobacco, until they stagger, scream and howl and call upon the two divinities; on the one for long life, and on the other—for she

these superstitions, common to many of the Gallas, rather than to any civil or political organization, that constitutes whatever bond of union holds them to common causes and action.

The country of the Somalis has been a battle ground of ethnic contention. Ethnographers who have admitted the Semitic character of the Abyssinians and the Gallas have still been disposed

Ethnic relationship of the Somalis.



VIEW IN SOMALILAND.—VILLAGE OF SHEIK OTHMAN.—Drawn by Riou, from a photograph.

is the goddess of fecundity—for much offspring.

At the same ceremony the Kalicha, or wizard of the tribe, flings around his neck the decaying entrails of a goat, and with a scourge in his hand runs among those who are thought to be possessed of devils. The devils he exorcises with prayers and incantations. Great is the power of the lubah and the kalicha among all the tribes. Their reputation extends into Abyssinia, and both priest and wizard are regarded as sacred personages who may not be distressed, much less slain. It is the presence of

to claim a Hamitic origin for the tribes of the Somalis. This claim, however, must be disallowed. The unfailing criterion of language, no less than the strong presumption of geographical position, leads us to view the Somalis as another branch of the Southern Semites easily distributed from Lower Arabia across the gulf of Aden to their present territories.

These territories constitute the extreme eastern projection of the African continent. A glance at the map will show that the position is naturally Semitic rather than Hamitic or Nigritian.

The waters here dividing the peninsular part of Africa from Arabia are so easy of passage as to be disregarded. Practically, no doubt, they were disregarded by the migrating Semites of the prehistoric age. The Himyaritic race, if we mistake not, here divided into an Afri-

Emplacement of the race; division from Sabæan Arabs.

visions of the Somali race; namely, the Isak and the Darode. The latter are subdivided into the greater number of tribes. The former are distributed along the coast. The separation into clans is not wholly based on ethnic, but partly on industrial, conditions. One of the tribes

Tribal branches of the Somali race.



SOMALI POET.—Drawn by Y. Pranishnikoff, after a sketch of G. Revoil.

can or Ethiopic, and an Arabian or Sabæan branch. The former penetrating Africa, distributing itself as the fundamental population of Abyssinia, Gallaland, and Somaliland. The latter, like the Gallas, are a tribal people, greatly divided into clans and septs, each with its own local sultan and particular manner of life.

There appear to be two principal di-

regarded as of a low caste order, is called the Tomal, signifying ironworkers. Another is named the Ebir, meaning charm dealers; and a third, called the Migdan, signifying ostrich men. We here have what is not common among tribes of this part of the world, namely, a classification on grounds other than those of descent.

The Somalis have their traditions of

an exodus from Arabia. Indeed, there are two national myths of emigrations from across the water. The one seems to date to about the fifteenth century, and the other to a period more remote by several hundred years. It is said that at that early date the Shereef Ishak Ibn-

Tradition of an
exodus out of
Arabia.

country was not so complete as in the districts farther inland, though this is not what we should have expected from the nature of foreign invasions.

The language of the Somalis has been investigated with considerable success. Captain Hunter has reduced it to a grammatical form in a work published



SOMALI EXPEDITION.—SORTIE FROM MOGUE DOUCHOW.—Drawn by Y. Pranishnikoff, after a sketch of Revoil.

Ahmad, one the Sabæan chiefs of Hadramaut, crossed over into Africa with a colony of forty persons, and took possession of a district for himself and his followers. There is in Somaliland a clearer trace of some preceding African population, present there before the Arabian immigrations, than may be discovered in Gallaland or Abyssinia. Perhaps the Arabian conquest of this part of the

at Bombay in 1880. Before him General Rigby, in 1849, had written a treatise on Somali. It is found that the same tongue is spoken with only slight dialectical differences by all the Somali tribes, and that the language is another branch of that common speech used by the Sabæans, the Abyssinians, and the Gallas. It is contended, however, by those who

The Somali language a branch of Sabæan Arabic.

understand the Somali language best that it bears a stronger affinity to Hamitic speech than any other member of the group.

Literature has found a beginning among the Somalis, who sing love ditties and repeat short stories somewhat in the nature of fables with a moral. There has been found a folklore consisting of proverbs like those preserved in the literatures of nearly all the Semitic peoples. The Somali poetry has been admired for both the elegance of the diction and the refinement of sentiment expressed therein. The existing songs and stories, however, are no more than tentative prefigurements of a possible literary development.

The government is tribal, each clan having its own sheik, or shereef. The headmen of the families and septs constitute the sheik's council. For the rest, the government is of that common patriarchal type with which the student of Semitic history is already familiar from many repetitions. In some cases several tribes are united together in a loose confederacy, and the leading chieftain takes, with much pretense, the title of sultan.

The people are warlike and constantly bear arms. The weapons of offense and defense are the spear, the short sword, and the shield. Antiquarians have noticed a similarity between this armor and that of the ancient Egyptians. The Somalis are hot-tempered and much disposed to settle their controversies by fight. The authority of the chiefs is constantly evoked to prevent private feuds and bloodshed among their clansmen. The laws against violence are severe; but the barbarian principle of compensation is admitted, and the crim-

inal may pay for the murder which he has committed by giving up his camels, or even, in case he has no property, the tribe may compensate by payment in his name.

The Somali country is one of much attractiveness. The pasturage is luxuriant, and in the valleys the soil extremely fertile. The native products are abundant, and constitute the materials of a valuable commerce. Here is the native place of frankincense and myrrh. The Somalis are the most commercial of the Southern Semites, and the transmarine lines of their trade extend as far as India. The exports consist of cattle products, such as hides and horns, as well as of coffee, indigo, salt, and ostrich feathers—the last named being as fine as those produced in any part of the world. The trade of Somaliland, however, is to a considerable extent in the hands of Indian and Egyptian merchants who have established themselves in the coast towns of the country.

The live stock of the people, besides the wide-horned cattle, consists of camels, goats, and sheep. The latter are of the Abyssinian, or fat-tailed breed, and are more valued for their flesh than for wool.

The Somalis, more than the Abyssinians and the Gallas, have yielded to Mohammedanism as their religion. Paganism has almost wholly given place to the faith of the Prophet. Like other converts to Islam, the people here became warlike and fierce in the maintenance of the new doctrines. The hot-tempered character of the Somalis suited well the enthusiasm and sword-evangelism of Mohammed. The religious fanaticism of the people has been remarked by nearly all travelers who have visited

Beginnings of
poetry and
fiction.

Attractiveness
of Somaliland;
foreign com-
merce.

Patriarchal
government;
spirit of violence
and war.

Acceptance of
Mohammedan-
ism; religious
fanaticism.

the country. Their observance of the ceremonies and doctrines of Islam is as intense as their manner is passionate.

The Somalis are, like the Gallas and Abyssinians, a tall, active, well-formed

Race features of the Somalis; reproduction of Chaldee face.

race of people. Their robustness has been admired by all who have observed

them. The race features are regular, but, as said above, appear to be touched with African influences; that is, with traces of Hamitic and Nigritian blood. The complexion in some instances is almost black, and the frizzled hair is nearly universal. It is here more than in any other region of the world that the old Chaldee face and head, with its kinky, plaited hair hanging down to the shoulders, may be seen in living specimens.

Closely associated with the Somalis are the people called the Donakils, or Donkalis. The language of the latter is of the same group with those of the Gallas and the Somalis. The person and habit of the two peoples are much alike, though the Donkalis appear to be less infected with Nigritian characteristics. The kingdom of this people is called Adel, or Adaiel. This formerly included the whole African population of the eastern projection of the continent; but the "empire of

Language and characteristics of the Donkalis.

Adel" was at length reduced to a particular province, which has its name from that of the primitive tribe inhabiting it called the Ad Alli.

The Donkalis do not call themselves by this name, but designate their tribe as the Affar. They have also been ethnically described as the Ghiberti, a word signifying "the faithful," or "the strong in faith." The title of Donakil

is the one employed by the Arabs—another instance of the substitution of a foreign for a native name.

It is said that the empire of Adel, which in the Middle Ages was recognized as extending over the peninsular parts of Eastern Africa, was destroyed by the emperor, Anda Sion, of Abys-

Tradition of the empire of Adel; the Lefthanded Mohammed.



SOMALI TYPE AND COSTUME—SHOWING THE SPHINX HEAD-DRESS.

Drawn by Thiriat, from a photograph.

sinia, in the first quarter of the fourteenth century. Henceforth the capital of the country was established at Aden, or Harrar. This was regarded as a stronghold of Islam in Eastern Africa. The Donkalis accepted Mohammedanism, and the enmity between them and Abyssinia was heightened by the religious animosity of the two peoples.

In the sixteenth century there were

symptoms of a revival of the power of the Affar when their king, Mohammed Gragne, that is, the Lefthanded Mohammed, arose and became a conqueror. He made war on Shoa, conquered that country, overran Amhara, and threatened to subvert the Abyssinian kingdom. It appears that the progress of

Affarland, is surrounded by the Galla tribes. Nor is the difference between the two races sufficient to prevent their consolidation into a single people under like institutions and laws. To these we may add the tribes of the small kingdom of Bali, lying to the eastward of Efat. This, like the other provinces of



MANNERS OF THE DONKALIS.—A COFFEE HOUSE.—Drawn by Riou, after a photograph and sketch of Revoil.

the conqueror was checked by the Gallas rather than by the Christian army of Abyssinia.

Otherwise than here noticed, not much is known of the Donakil race.

Slight differences between Donkalis and Gallas.

Their language is akin to the Arabian and Abyssinian dialects, and goes back

in its origin to the common Semitic stem. The country of the Donakil, or

Semitic Africa, is under the control of native chieftains. The country is still pagan, though the Mohammedans have gained some influence over the people.

We have now completed our general survey of the character and destinies of the Semitic races of mankind. These peoples have had a place in history from the earliest dawn of recorded annals to the present day. As builders of states

and governments they have not at all compared with the stronger and more progressive Aryan nations. From the first a deep religious impression has been noticeable upon the Semites. It is from the religious point of view that they have been so important a part of the civilizing forces of the world.

On the whole, the race has greatly declined from its ancient renown. There was a time when Semitic civilization triumphed in Western Asia. The great military kingdoms of Mesopotamia were the work of this division of the human family. Assyria was its crowning effort. The religious system of the Hebrews was the supreme product of the race considered as an agent of interpretation between the supernal power and man.

After the Hebrews the Arabians have risen to the highest level as exponents of a religious belief. It should not be forgotten in this connection that Islam yields to no other form of religious thought in proclaiming the unity of God. So emphatic was the Prophet in this particular that he rejected all notions of a plurality of persons in the divine nature, staking everything upon the singleness and almightiness of that nature. This predominance of the religious instincts over all other sentiments and purposes of the Semitic mind has cost it dearly in the competition for national existence. Theocracy, as a form of human government, has never succeeded on any considerable scale, and theocratic influences asserted in the affairs of state have ever had a tendency to weaken administration and distract the counsels of the governing power.

It has thus come to pass that the Sem-

ites stand in a feeble and denationalized condition before the vision of modern history. The Semitic race, as a whole, is by no means strong. The entire existing Semitic populations of the world may be estimated about as follows:

Jews.....	6,000,000
Arabians.....	7,000,000
Abyssinians.....	5,000,000
Galla nations.....	7,000,000
Neo-Syrians.....	2,000,000
Somalis.....	1,500,000
Donkalis.....	500,000
Other Semitic African tribes.....	500,000
Kurds and other Mesopotamians....	3,000,000
Total.....	32,500,000

We thus see that the entire Semitic population of the globe would scarcely exceed that of the modern kingdom of Italy, and would fall far below the population of Austria-Hungary or France. We must, moreover, deduct largely from the above total on account of the denationalized condition of several of the peoples enumerated. Thus, for instance, the six million Jews, while they constitute a considerable people, have no shadow of nationality. The Neo-Syrians and Mesopotamians are hardly to be regarded as having a national existence. Arabia itself is but a division of the Ottoman empire. Strangely enough, we should have to look to Abyssinia for the best existing example of Semitic nationality!

It were vain to offer conjectures about the future destinies of the Semitic race. History in the present state of human knowledge does not prophesy. Science is able to predict; but the generalization of the laws and tendencies of human conduct has not yet proceeded sufficiently far to warrant us in indicating beforehand—as though it were a thing ascer-

Principal im-
pressions made
on mankind by
Semites.

Decline of Sem-
itic influence.

Theocracy in
government the
cause of national
weakness.

Statistical ex-
hibit of the
modern Sem-
itic races.

Possibilities of
the Semites;
general view of
ethnic laws.

tained—the course and destiny of any race or people.

On the whole, it would appear that after the manner of the vegetable world new types of human life arise, containing and perpetuating the vitality and best parts of all the past. New races, or new branches of existing races, take the lead in successive epochs in civilizing the world. It is among the possibilities that from some division of the existing Semitic peoples a new type of ethnic character may spring, having the capacity for the organization of national life, the giving of constitutions and laws, and the creation of those institutions which tend to enlighten and reform mankind.

On the other hand, it is possible that

the old races of men are in process of gradual extinction—that their remaining potency is flowing out into the veins of other races and combining with newer and more vigorous currents of life. However these forces of perpetuity may work in carrying forward the general destinies of mankind, we may not fail to remember that the Semites have contributed the prevailing religions in all the countries west of Asia; that the most enlightened races of mankind have accepted the Semitic interpretation of that power by which the world is governed, and the final interests of humanity ascertained and made sure through the doctrines and practices of religion. Laws and constitutions have come by the Aryans; religion, by the Semites.





BOOK XVIII.—THE HAMITES.

CHAPTER CXXI.—FEATURES AND PRODUCTS OF OLD EGYPT.



IN an earlier part of the present work we have had occasion to present the question whether there is or is not a Hamitic race of men.

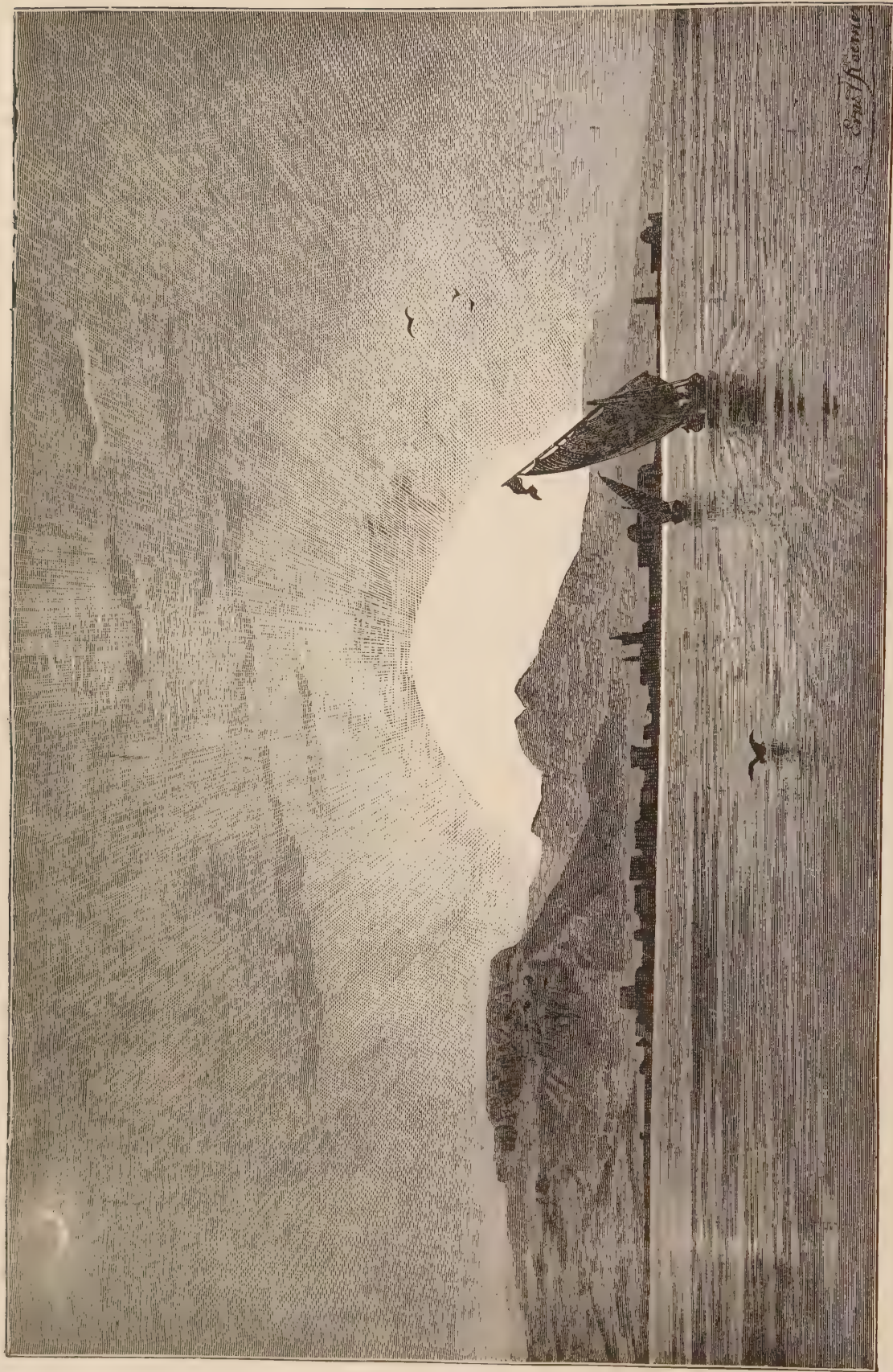
With the discovery that there is and has been a great group of peoples belonging originally to Western Asia, and extending somewhat into Africa and Europe, to which the name Semitic may be applied, as if in conformity with the traditional belief in a descent of these races from Shem, the reputed son of Noah, came also the attempt to classify the widely distributed Indo-European peoples under the name of Japhetic. It was found with

the progress of inquiry that the Hebrew ethnographic scheme. attempted extension of the to refer the last-named races to a son of Noah was to strain both the facts and the principles of the investigation. For this reason the word Aryan, or, as we have said, Indo-European, gained ground as

the representative term of this great group of peoples. Japhetic has virtually ceased to be employed by scholars, and to this extent the Noachic scheme of human derivation has been disturbed and neglected.

In like manner the attempt was made on the other side of the so-called Semitic family to differentiate a race of Ham. Within the present century it was still the accepted belief that Ham was, in general terms, the father of the African races. In particular, he was regarded—he and his clan—as the progenitor of the Black peoples of the African continent. The Negroes were thought to be Hamites in the same sense that the Jews are Semites. With the progress of inquiry, however, these notions were put aside. It was discovered that whatever Hamitic race there is, or has been, the same is not a race of Blacks—that the Hamites, in a word (if such there be), belong to the Ruddy, or blushing, family

Erroneous
views regarding
the so-called
Hamites.



HAMITIC LANDSCAPE.—SUNSET ON SHORE OF THE RED SEA.—DRAWN BY ERNST KOERNER.

of men. This view of the case led to the classification of the peoples of North-eastern and Northern Africa by themselves and their association with the races of Western Asia.¹

Thus the crude notions of the early ethnographers have given place to a truer view of the primitive populations of that continent which has always been least known and least developed. Investigation has happily taken the place of mere theorizing. The narrow opinions which were supposed to be biblical, have, in the nature of the case, been either widened to suit the facts discoverable in the primeval conditions of the human race, or else been wholly replaced with a more scientific concept of the dispersions and first settlements of mankind.

From all this, however, we are not to suppose that the problem of the distribution of mankind has been fully solved. In many parts, on the contrary, the matter is yet in doubt and obscurity. Among such parts, that which concerns the derivation of the ancient Egyptians—most conspicuous and typical of all the so-called Hamitic peoples—is, perhaps, the most difficult. It should be said in the first place that the Egyptians were the great exemplary race of Ham, and that but for them the term Hamitic had never been invented, or, indeed, found convenient in the classification of mankind. There were other ancient and possibly some modern peoples belonging to this group of races; but if we take the Egyptians away, the rest may be disposed of by assigning them to some other and better ascertained human stock.

What, then, was the ethnic derivation of the ancient Egyptians? Did they or did they not constitute a separate division of mankind in the sense that the Aryan and Semitic races are separate? The answers to these questions do not clearly appear. If we examine with care the primitive race and monuments of Egypt, we shall find them to be in a tolerably close analogy with the Semites and Semitic remains; but this analogy is not so close as to constitute an identity. The points of ethnic and institutional development among the Egyptians are sufficiently distinct from those of the peoples of Western Asia to suggest another ethnic derivation, but at the same time the likeness is close enough to argue a near affinity of race.

Of the Hamitic stock, history and antiquarian research are able to discover the earliest traces in the Chaldæan plain; that is, the earliest geographical traces. Chronologically, the Egyptians themselves antedate all other known races of men, with the possible exception of the Chinese. The fact that the course of human migration has generally been from east to west would lead to the belief that the Hamites first reached a stage of the civilized life in Mesopotamia, and *afterwards* in Egypt. But the ascertained dates point to an opposite order of development. In either event we may assume a certain community of race between the inhabitants of Old Chaldæa and Old Egypt.

In this connection, however, we should observe that there are good grounds for considering the people of ancient Chaldæa as having a strong Semitic affinity, if not themselves positively Semites. Let us agree that the

Were the Egyptians a distinct branch of the human family?

Oldest traces of the Hamitic stock found in Chaldæa.

Slight differentiation of the Hamites from the Semites.

¹ See Ridpath's *Universal History*, Book Second, pp. 108, 109.

differentiation of the primitive Chaldees from the distinctly marked race of the Asshur and the Arphaxad was so slight as to be almost disregarded in the estimate of race connections. This fact may be carried forward and applied to the whole question of the so-called Hamitic family. It appears, on the

such a departure back to a very remote epoch in the infancy of mankind. When we remember the as- Remoteness of date of division between the two races. certainable dates of Egyptian history, we are forced to the belief that the race which civilized the valley of the Nile must have sought and found that locality at an in-



RUINS OF LABYRINTH AND PYRAMID.—Drawn by B. Strassberger.

whole, to have been a *variation of the Semitic race*—an offshoot from its side—rather than one of those distinctly marked race-separations by which the different branches of the Aryans, the Turanians, and the Semites are discriminated the one from the other.

If we accept the belief that the Hamitic variation was itself a side derivation from a Semitic original, we must place

conceivably remote age in the unrecorded annals of the early race. We may conceive of a Hamitic migration out of the East in the direction long subsequently taken by the Canaanites, the Abrahamidæ, and the Joktanians; but such a movement is, in the nature of the case, conjectural. It answers to what seems to be an ethnic and historical necessity, and, thus accordant with

right reason, it may be accepted as true.

The enlarged view of the case seems to favor the belief that the Ruddy races of Western Asia and Eastern and Northeastern Africa held together in the primitive tribal stage of evolution, departing the one from the other but little in ethnic peculiarities, language, religious usages, and institutional development until what time they at length appear above the historical horizon and are discovered by antiquarian research in those typical forms which, for want of other nomenclature, we call Semitic, Hebraic, Arabic, Africo-Sabæan, and Egyptian. Nor is it certain that subsequent inquiry will enable us to reach a more definite conclusion regarding those ethnic processes which lie so far below the dawn.

However these questions may be decided, it is certain that with the Egyptians we arrive at one of the oldest forms of the civilized life presented by the human race. This is said in the

sense that the Egyptians were the first of peoples with whom we are acquainted to arise out of primeval darkness and unconsciousness. Others there may have been before them. It were vain to conjecture how many civilized races may have occupied the earth in successive ages. The

Egyptians the oldest development of mankind.



STONWORK OF THE HAMITES—OBELISKS OF KARNAK.

Drawn by B. Strassberger.

belief that such have existed is greatly strengthened by the fact that within the

limits of recorded time only a few and insignificant parts of the earth have been found not already in possession of human beings. Could we see by the light of reason and fact to the time when the old Egyptian tribes first made their way into the Nile valley, we should in all probability observe them coming upon and conquering some earlier unknown race of people.

On the whole, the country occupied by this ancient race was—as it

Interest of
Egypt as a seat
of the civilized
life.

still is—the most interesting of the whole earth.

The physical conditions that made Egypt what it is are without a parallel in any other quarter of the globe. There would exist here an *à priori* expectation of a different form of the civilized life from that appearing in any other country. In so far as men are subject in their development to the laws of the environment, to that extent the Egyptian race would be and remain *sui generis* among the peoples of the globe.

Expectation in the present instance was answered in the result. The Old Egyptians entered upon a career of development quite different

Signification of
the names given
to the country.

from that presented anywhere else in ancient or

modern times. The character of the country has been a thousand times described. The old Egyptian name of Kem, by which the people designated their valley, signified the Black land. The Hebrew name, Mizraim, signifies the Double land, having respect to the two political divisions of Upper and Lower Egypt. Mazar, the singular of which Mizraim is the dual, signifies the Fortified, or Border, land. The Greek word, Aigýptos, seems to mean the Guarded land, with reference to the fact that the valley is guarded round about

by the desert. In the Greek, Aigýptos (Αἰγύπτος), signifies Nile, as well as the country of the Nile, thus showing how intimately the country and the river were associated in the minds of the ancients as far away as the age of Homer.

In every particular Egypt may be regarded as most favorably situated for the development of a civilized state. The fertility of the soil was one thing. The natural strength of the situation

Merits of Egypt
as a vantage
ground of civil-
ization.

was another. What may be called the native resources were a third. The geographical situation on the trade-routes between three continents was a circumstance of the highest importance. The country lay at the door of Africa, where that continent opens into Asia. Consider the position of the Red sea, the gulf of Suez, the Mediterranean, and the nature and variety of the havens about the mouths of the Nile, and you shall discover the outlines of a situation for which no parallel can be found elsewhere among the seas and continents. Alexander in the choice of this situation as the capital of the world was wiser than Constantine in the selection of Byzantium.

The valley of the Nile contains between eleven and twelve thousand square miles of territory.

Of this area less than one half, or, to be approximately exact, about five thousand five hundred square miles are subject to the inundations of the Nile. This fact marks the limit of the cultivable lands; for those parts which lie above the line of the inundation are semidesert and comparatively useless for cultivation.

Area, features,
and climate of
the Nile valley.

There must be deducted also from the productive area certain lakes and marshes in Lower Egypt which have never been reclaimed for the plow.

The cultivable territory is about equally divided between the divisions of Upper and Lower Egypt.

We are here concerned with the general features of this remarkable valley, those features upon which the human

tended southward considerably by cultivation and the planting of groves. Even in Middle Egypt rainfall is more frequent than in ancient times.

Wind prevails in all seasons; very rarely is the atmosphere at a dead calm.



VIEW IN NILE VALLEY NEAR BENI-HASSAN.—Drawn by Ernst Koerner.

element depends in its development. The climate of the country is one of the most equable in the world. The range of temperature is high, but not low. Any degree below fifty degrees is regarded as cold. The hottest season of summer brings a temperature as high as ninety degrees or more. The climate is dry in the last measure. On the Mediterranean coast, about the mouths of the Nile, rains are sufficiently frequent, especially in winter. In recent times the rain area has been ex-

The winds blow mostly from northerly directions. Herodotus gave currency to the story that in his day the wind from the Mediterranean was sufficiently strong to impel sailing boats against the current of the Nile. The prevalence of winds and breezes moderates the temperature considerably. Sometimes the atmospheric commotion increases to the simoom, or hot sand-wind, so injurious to all forms of life. There also occurs a kind of whirlwind called the

Atmospheric phenomena; the zobaah and sand pillars.

zobaah, by which the sand is drawn up into the form of a moving pillar, which Much property is lost or injured by the recurrence of this destructive agent.



DYKE IN THE DELTA, AT TIME OF INUNDATION.—Drawn by Leopold Carl Muller.

proceeds rapidly and destructively across the landscape. Sand pillars of this kind have been measured and found to be more than five hundred feet in height.

travelers and others have recorded. The movements of the great river are

¹ See Ridpath's *Universal History*, Book First, pp. 37-39.

The monotony of Egypt has been remarked from remote antiquity. The country is a level plain, not wide, but uniform in character. The aspect is unvaried. Mounds here and there mark the sites of extinct cities. The horizon is broken with occasional groves of palm trees, planted about the Egyptian villages. Otherwise, the view includes only the sandy plain and the background of low mountains bordering the valley on either hand.

In another part of his works the author has described with some fullness the reactionary effects of this environment upon men.¹ Monotony of character, conservatism of talent and disposition, would spring from such surroundings. The uniformity of nature would produce and perpetuate uniformity of thought and life. Such appears to have been the result in all ages. In no other quarter of the globe has the regular recurrence of natural phenomena been more distinctly and persistently reflected into the national life than in the case of Egypt and the Egyptians.

We shall not in this connection repeat the numberless descriptions of the Nile which

known wherever geography has been taught and books of travel circulated.

The Nile invited primitive tribes to settlement.

One thing we may note with certainty, and that is that the annual overflow of the great river, with the consequent perennial renewal of the soil, invited at

The question of the correctness of the current views about the great population of ancient Egypt has been much discussed. Of the existence of such a population there can be no doubt. Every-

Evidences of an overwhelming ancient population.

where throughout the Nile valley we



HARVESTING THE SUGAR CANE.—Drawn by Berninger.

the very dawn of human history the presence and development of the first great people of the ancient world. The Old Egyptians were strong and populous, numerous in an age when all Europe and the greater part of Asia were still immersed in the unlifted shadows of primitive barbarism.

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find the remains of cities so numerous and extensive as to constitute some of the more important parts of the valley, almost a continuous city. It is evident from the remains that one of the most dense and important peoples of the world occupied, held, and civilized Egypt through many successive centuries. Nor

does there appear to have been in the country anciently a people too dense and great to be supported therein. The Egyptians of their classical age were able to draw from the fecundity of the earth, from commerce and manufactures, abundant means of support for all that were born within the limits of the valley, and to supply something to foreign provinces from the overflow.

Egypt was essentially an agricultural country. It was so from the beginning. The soil in all the inundated parts of the valley was of the greatest fertility. It was a natural garden. However rude the methods of cultivation might be, the earth could but yield her increase. What things indeed might not be successfully produced in such a country? The richness of the ground was inexhaustible. It had in it the qualities of all other soils together. What the river himself did not accomplish, that, the work of man might easily supply.

The great fundamental improvement of the country consisted in the making of canals. The value of the canal as an auxiliary of the agricultural life was discovered at an early age, and many such channels were digged, running at an angle from the river far out into the valley. The traveler to-day is able to discover the beds of canals that were done in the days of the Pharaohs. Some of the modern works occupy the same channels as the ancient. Others are wholly modern. One of the greatest of the former was that now known as the Sweet-water canal, by which fresh water is conveyed to the stations along the great canal of Suez. The Sweet-water channel was digged by the workmen of Ramses II. The work was prosecuted by Neku II, and by Darius Hystaspes, and was brought to completion by Ptolemy Phila-

delphus. It were vain, however, to attempt to enumerate all the artificial channels which were opened for the reception and retention of the Nile water against the season of drought.

Let us look briefly at the products of this remarkable country. First of all, we note the absence of trees and forests. Only sparsely scattered groves of palm

Tree growths of Egypt; the date and the vine.

are to be seen in Lower Egypt. In some localities acacias, fig trees, and mulberry trees are found; but these have been transplanted either for fruit or shade. The finest of all the tree growths in Egypt, that is, the most beautiful, are the date-palm and the banana. Along the canals may be seen the weeping willow and the cypress. Myrtles and elms may be found in gardens and as shade trees in the Coptic villages, and to these we may add the tamarisk, which is perhaps the most universal of all the trees in Egypt.

One of the first and most important products is the date. From remote antiquity to the present time this fruit has been a favorite resource. The date has many domestic and commercial uses, and the trade in the same is extensive. The vine has always flourished, but has been neglected as a wine-producing plant since the rise of Islam. The prophet would not permit wine to the faithful, and so it has been discarded. One of the best grape-producing districts is that of the Feiroom, whence the market of Cairo is supplied. The vine has been made to contribute somewhat to the agreeableness of the landscape and the comfort of the garden. It grows on trellises, and shaded avenues of considerable extent are formed thereby. The better grapes are of white varieties, but the dark grape is also produced. The latter is not valued with the former.

Perhaps in no other country does the vine produce more heavily than in Egypt; but in modern times the cultivation is imperfect, and the crop correspondingly reduced.

Figs, pomegranates, apricots, and peaches, with all the citrus fruits, grow

As to vegetables proper, it is more easy to say what may *not* be produced than to enumerate the varieties which abound. From time immemorial peas and beans—all the pulse and legumen—have constituted a large part of the food of the people. Leeks, onions, and garlic



DATE AND DOOM PALMS.—Drawn by Ernst Koerner.

abundantly. The Egyptian banana is, perhaps, the finest in the world. This is the native land of the melon—many varieties of which are highly flavored. Mulberries, Indian figs, prickly pears, olives, and lotus fruits are grown throughout the larger part of the Nile valley. The Indian fig tree is a variety of cactus which, in addition to producing fruit, is used for hedges and garden walls.

Products of orchard and garden; irrigation necessary.

are natural products. Radishes, carrots, turnips, and the like, are of the greatest excellence and every variety. Such plants as parsley, celery, chicory, cress, and the like, abound; also cabbage, gourds, cucumbers, tomatoes, the egg fruit, caraway, and red pepper.

With all these the Egyptian gardens have been burdened to abundance since the earliest ages of history. The garden of Egypt is as much natural as artificial.

The principal thing required is to regulate the supply of water. This is done by small channels leading from the

in proper relation with the soil than to attend to the matter of cultivation. The latter may be almost neglected with



WATER WHEEL OF THE NILE.—Drawn by F. C. Welsch.

larger canals or by water wheels, which pump up and distribute the supply. It is of more importance to keep the water

little hurt to the garden crops—so great is the fertility of the soil.

The peculiar character of the country

brought out the talent of the ancient Egyptians in the construction and management of canals and dams. The great

Apparatus and
methods of dis-
tributing water.

problem was to lead Father Nile from his own bed into side channels and reservoirs, where his wealth might be stored against the unrelieved heats of

its slender extremity, high in air, bearing a suspended bucket, or tub. It is the primitive well sweep applied to the larger purpose of irrigation.

To this was added by the ancients the simpler method of bearing the Nile and canal waters off in buckets, supported in the hands or across the shoulders of men.



LAKE MENZALEH AND FISHING BOAT.—Drawn by Bernard Fiedler.

summer. Apparatus for the raising and conveyance of water for purposes of irrigation was invented here in remote antiquity. One of the earliest forms of such contrivance was that shadoof which, to the present day, is employed by the Copts for its original purpose. The shadoof is formed of a pole having its heavier end backwards toward the earth, its middle supported by a crossbeam, and

Without here entering into the social system, it is sufficient to note in passing that the Egyptian lands have never belonged to the common people. Ever the government or great landowners, lords of the soil, have possessed the farms, while the laborers, upon whose toil the welfare of the country depended, have been peasants and slaves.

In Lower Egypt there are, or were for-

merly, a considerable number of lakes. Most important of these was the ancient

marsh called lake Mareotis. Place and character of the Egyptian lakes. It was aforesaid a brackish collection of marsh waters, which was annually refilled at the time of the flood of the Nile. The lake was navigable, and was connected with Alexandria. Round about the finest vineyards in Egypt were planted. In course of time the lake proper sank away, leaving the bed exposed. After the seventeenth century little water remained, and when Egypt was, at the beginning of this century, brought again to the attention of Europe by the English occupation and French invasion, lake Mareotis was found to be only a sandy basin, with a periodic pool of marsh water in the middle.

Further north we have the lake of Abukir. This was formerly connected with Mareotis by a canal, the traces of which may still be seen. The lake is about ten miles in diameter, and is a shallow sheet of salt water, having its supply mostly from the sea. Only a narrow strip of land intervenes between it and the Mediterranean. Near Rosetta is lake Atku; also bordering on the sea of which it may be regarded as a former inlet, now cut off with a natural dyke.

Lying eastward of the Rosetta channel of the Nile is lake El-Burulus. This also is divided from the Mediterranean only by a low-lying isthmus. Like the others, El-Burulus is a shallow body of water, but it has ever subserved an excellent purpose in irrigating the surrounding country, which has been an immemorial garden. Still further to the east lies lake Menzaleh, larger and more important than the others. It belongs to the Damietta branch of the Nile. In former times the lake was fed with canals extending from the river. This

body of water, extending in one place to the length of forty miles, is divided from the sea only by an isthmus. The water is brackish. Small islands are seen here and there. Wild fowl skim the surface, and villages flourish around the reedy margins.

Besides the lakes here enumerated, there were many smaller bodies of water, such as lake Serbonis, the Bitter lakes, the Natron Lake Karn and the artificial Mœris. lakes, and the like, mostly small and brackish ponds and lagoons bordering on the desert. In Upper Egypt there is lake Karn, about thirty-five miles in length, and from three to seven miles in width. It differs from the other Egyptian lakes in having a level considerably below that of the Nile. Indeed, the latter is estimated to be nearly a hundred feet higher than the lake. The water is accordingly salt, being, as a rule, unfit for man or beast. To all these must be added the lake Mœris, situated near the Nile, and adjacent to the Feiyoom. This, however, was not a work of nature, but of man. It was constructed in the times of the twelfth dynasty as a reservoir for the irrigation of the surrounding country and as a fishing lake. The outlines of Mœris may still be discovered, but the water has disappeared. We are here concerned only with the reactionary effects of this situation upon the Egyptian race.

We may now properly glance at the field products of the country. Wheat and barley, millet, maize and rice, sugar cane and tobacco are at present the principal agricultural yield of Egypt. Products of the fields; special uses of plants.

To this, however, must be added cotton. Several of the products here enumerated have been introduced in modern times. The Egyptian soil not only tolerates,



BIRD LIFE OF EGYPT.—From *Magazine of Art*.—Drawn by W. Gentz.

but wooses almost every variety of field production. The textile plants are hemp and flax. The coloring plants are saffron, madder, indigo, and woad. Besides tobacco, hasheesh and some other kinds of intoxicating plants are grown. From cotton seed, oil is extracted; from the hinne, the red cosmetic with which the people have immemorially stained their palms and nails; from the poppy, opium. To these we must add the byblus, or papyrus, plant, from which, so far as our knowledge extends, the first paper used by the human race was produced.

Turning to the animal life, we note again the absence of forests and jungles,

Animal and bird life of Egypt; the camel.

and the scarcity of those wild beasts having the forest and jungle as their

habitat. It appears that nature associates all birds of highly colored plumage with the forest. A bird may be a conspicuous object in a monotonous, treeless landscape, and may thus attract the attention of his mate without a dress of beautiful plumage; but in the leafy and flowery forest bird sex must be emphasized with a highly colored feather. In Egypt the birds are generally as drab as the landscape.

In ancient Egypt the camel was not used for domestic purposes, though the animal was known and was sometimes brought as a curiosity from foreign lands. The sculptures of the Egyptians give no representation of the camel. This is the more remarkable when we note the important part performed by this animal in the public and private life of modern Egypt. Indeed, the commerce of Egypt has for a long time depended in great part upon the services of the camel.

Likewise, the horse was unknown, or at least unused, in primitive Egypt. At

length, however, the noblest of animals was introduced, and the later Pharaohs supplied their war chariots with horses. From this source it was that the Canaanites, including the Hebrews, at length drew their supply. The first use of the animal was for drawing the war chariots, but afterwards an Egyptian cavalry was organized, and was dreaded as a division of the conquering Pharaoh's army. In modern times horses abound in Egypt; but they are of poorer breeds than those of Arabia.

Introduction and uses of the horse.

The ass preceded the camel and the horse in the civilization of Egypt. The animal has always held its place, and the traveler to-day threads the narrow streets mounted on the universal donkey. The mule, however, is not much prized. The Egyptian cattle have been famous from the earliest ages of history. Perhaps in no country of the world have kine been more completely domesticated. The form of the ox and cow has been developed to a high degree of perfection; but these must be distinguished from the coarse, uncouth, domesticated buffaloes of the country. Sheep and goats abound, but swine, as in the Semitic countries, are disparaged and seldom bred.

Other domestic animals; the cat and the dog.

It is one of the peculiarities of Egyptian sentiment, dating from antiquity, that while the cat was held in esteem, and was even venerated as possessing a part of the divine nature, dogs were considered unclean and hateful. This estimate of the two animals and their character has been transmitted to the Copts, who seldom, except in the Thebais, regard dogs as other than scavengers and beasts of prey.

Wild beasts native to the Nile valley.

It is not needed in this connection to

enumerate the abundant animal life always present in the Nile valley. Wolves, foxes, jackals, hyenas, and the like, abound in the half-desert parts of Egypt, and may nearly always be found about the abandoned stone quarries and rock tombs of the country. The animals



GAZELLES.

Drawn by Leopold Carl Muller.

most prized in the chase are the gazelle and the wild boar. The latter may still be found in the marsh lands of Lower Egypt, though the animal is more disposed to fly than to fight. Gazelles are both wild and domesticated. The hippopotamus is no longer found in the

Nile below the cataract. So also the crocodile is now limited to Nubia. The elephant, which aforetime was known as far north as the lower waterfall, has receded into Abyssinia.

Of Egyptian birds of prey, the most remarkable are the vultures, of which three major species have been described. Some of these birds are of extraordinary size, measuring—if we may trust accounts—as much as fifteen feet from tip to tip of the outspread wings. Eagles, falcons, and hawks are native to the country, as also buzzards and kites. Out of the tombs and other ruins of the Egyptian plain flocks of owls may be startled by the traveler.

Birds of prey;
pigeons and
waterfowl.

Nearly all the birds common to the latitude of Egypt are found in the country. There are many varieties of pigeons and doves. From time immemorial the poultry yards and dove cotes of Egypt have been celebrated. Waterfowl are abundant about the lagoons of Lower Egypt and along all parts of the Nile. The Egyptians have ever preferred fishes and fowls for food. The former, as well as the latter, are abundant; but the varieties in the waters of modern Egypt are poor in quality.

CHAPTER CXXII.—VOCATIONS AND LANGUAGE.



THE Egyptians were essentially an agricultural and domestic race. Support was here derived from the soil; but at a very early age manufacturing industries arose as the complement of agricultural resources. The manufacturing industry, however, was strong-

ly domestic in its character. The things produced were such as relate to the common and natural wants of men associated in populous communities. Primitive Egypt became a garden on the one hand and a workshop on the other. Industries abounded as the population grew great, until a condition of production was reached for which, perhaps, no

Ancient Egypt
a garden and a
workshop.

parallel could be discovered in ancient, or even in modern, times. But the whole industry had respect to the Egyptian people and not to foreign nations.

The products of the farms and factories of Egypt were for home consumption, and only incidentally for exportation and

Home consumption the bottom fact of Egyptian industries.

trade. It was on this principle that the mighty power of the Egyptian race was

built up in the Nile valley. The people were strongly contrasted in their dispositions and methods with the more active and aggressive races of Western Asia, and, later, of Eastern and Southern Europe. In Egypt there was universal production, but at the same time universal repose. The feature of the race was its repose. There was an absence of that high nervous tension and excitability with which nearly all other races of civilized men have been in greater or less degree characterized.

It should not be supposed, however, that the Egyptians were incapable of commerce; but the national aptitude

Feeble development in foreign commerce.

was weaker in this respect than might have been anticipated in so great a race.

As compared with the Phœnicians or the Greeks, the Egyptians of the age of the Pharaohs may be said to have had no foreign trade. True, their ships were abroad on the Mediterranean, and occasionally in the Indian seas. But this would appear to have been rather an accident and circumstance of the national life than an essential part thereof.

Egypt was a receiving emporium for the trade of the great commercial nations of antiquity. The country lay at the end of the westward lines of commerce, extending from the lands then called the East; but Egypt must be regarded as a receptive rather than a distributing country. Great merchants

she had, and commercial fleets; but the former were for the most part men of another race, and her ships were manned by foreign sailors.

The Egyptians were proud of themselves, of their purity and culture.

They were not disposed to mingle in the commercial mart, and be jostled on

Social and industrial pride of the Egyptians.

the wharves of strange cities. They looked down rather on the outside nations with a feeling akin to that which inspired the Hebrews. They were not travelers, and rarely were seen in foreign lands. But all of these circumstances of national character did not hinder—could not well prevent—the building up of a considerable trade in the country. It was the policy of the people to cause such foreign products as they needed or admired to be brought to them without taking the trouble to go abroad in the quest.

From the accounts of the Greeks we are led to believe that foreign ships were allowed to enter only

the Canopic mouth of the Nile. There was an ex-

Method of foreign exchange in Pharos.

clusive policy in this respect. The small island of Pharos was set aside for intercourse with foreign merchants. The ships of the Greeks, and of the Phœnicians before them, came to Pharos and discharged there their cargoes. To that place the Egyptian merchants carried out their goods. The only commercial avenue of approach by land to Lower Egypt was the route by Pelusium. Both here and at Pharos a system of customs-duties was established.

Among the particular articles required by the Egyptians should be mentioned first of all timber

for building and woods of various kinds for manufactures. Egypt had no native timber.

Importation of timber, slaves, and perfumes.

She was dependent wholly upon foreign countries for whatever wood she must employ in building houses and ships. Brass and ivory also she must import. Her slaves were generally men of another race, whom she either purchased or took in war. Her perfumes she bought from the Arabians. As early as

From an early age Phœnicia plied her trade with the merchants of the Pharaohs. It was from the Phœnicians that the Egyptians purchased most of their timber. From them came the strong, solid oak of Lebanon. The Egyptians also bought slaves from the

Commercial intercourse of Phœnicians and Egyptians.



RIVER COMMERCE.—A CORN BARGE.—Drawn by C. Rudolf Huber.

the sixteenth century B. C. caravans from the southern parts of the Arabian peninsula made their way into Egypt with the odorous products of the Sabæans. In return, they were glad to carry away corn, weapons, and implements—in the making of which the Egyptians were experts.

Canaanitish countries and from foreign parts; also amber and tin. It was in Egypt that traders were first able to procure manufactures of glass, drugs for healing, linen fabrics, and paper. It was by means of the Phœnician ships that the fame of the Egyptian manufactures was chiefly borne abroad. At a

later period a commerce in horses and chariots was established between Egypt and Syria. In the Book of Kings we are informed that a chariot at about the tenth century B. C. was worth six hundred shekels, and a horse a hundred and fifty shekels.

There was much jealousy between the really commercial peoples respecting the Egyptian trade. The Jealousies of foreigners respecting Egyptian trade. The eager Greeks sought as early as the middle of the eighth century to secure for themselves the profits of this business; but the Phœnicians were on the alert, and interposed between the Greek ships and the ports of Egypt. They obtained for about a century a monopoly of the Eastern Mediterranean, but were then obliged to yield to their rivals.

The reposeful spirit kept the Egyptians well within the limits of their favorite valley. It is surprising to note the absence of Egyptian colonies on foreign shores. Want of the spirit of colonization. The very thing which we should have expected in this particular came not to pass. The enterprise of the race led not in that direction. It remained for the small state of Phœnicia and for the active Greeks to spread their civilization and their blood to the remotest parts of the Mediterranean coast, and even to the shores of the stormy Atlantic. Could we be present again in person, as in thought, in the cities of Lower Egypt at the time of the Egyptian ascendancy, we should find therein a large flow of foreign products; but these, if we mistake not, were purchased and consumed by a people not naturally disposed to outgoing and foreign enterprise.

In the course of the present inquiry we shall find many points of contrast between the life of the Egyptians and

that of the Semites. One of these is the comparative equality of the Egyptian men and women. As far as we are able to discover the spirit of the old Egyptian scribes, there would appear to have been but little discrimination against woman on account of her sex. While all the East, with only exceptional instances to the contrary, was given up to the institution of polygamy and the abasement of woman, Egypt, first of all, treated her with something of that chivalry and distinction which even Europe has so tardily bestowed. Superior estate of woman among the Old Egyptians.

The Egyptian woman enjoyed considerable freedom. In the pictorial inscriptions which everywhere abound not only men, but women, are depicted mingling in a social way and participating in nearly all the pleasures and enjoyments of their husbands and brothers. This participation extended to the banqueting table—a thing most unusual in the East. Egyptian ladies feasted with the men. They dressed themselves in a manner elegant according to the style and standard of their age. They indulged their pride with profuse ornamentation. The fingers and ears were burdened with gold and gems. The hair demanded a large share of attention. It is clear from these pictorial representations that the women of Egypt had risen, if not actually to the freedom and open life of men, at least to a relatively high rank as compared with members of the other sex. The same thing is clearly shown in the public life of the people. There, too, the woman competed with the man. The princess as well as the prince was held in honor, and she that was born to the purple ascended to the throne with the same rank and power as the emperor's. Evidences that the women were held in honor.

We are at liberty to infer that the social system established upon this comparative equality between the sexes would be rather more happy than that of the other peoples of antiquity. The student of history need not be told that even the wit-loving spirit, happy tem-

Comparative
happiness of the
social conditions.

man-soul with social isolation and solitude. He can not be happy who embraces a slave.

Doubtless the Egyptian household as far away as the times of the earlier dynasties felt the invigorating influence and pleasure which came of the comparative equality of the father and the mother.



EQUALITY OF WOMAN.—EVENING PARTY IN OLD EGYPT.—Drawn by B. Strassberger.

per, and nervous exhilaration of the Greeks could not wholly compensate for the abasement of woman in their social scale. It is clear that much of the pessimism and indifference to the better aspects of living which were manifested by the Greeks, even by the philosophers of the highest rank, must be attributed to the dissatisfaction of the

Many salutary conditions in the social, industrial, and civil life of the Egyptians arose from the relatively correct relation and union of the sexes. One of the most marked of these was the accumulation of hereditary force. No other people of the ancient world, or, perhaps, of modern times, has presented such an effect-

Monogamy concentrates ethnic force of the Egyptians.

ive concentration of the lines of heredity. The Egyptian family preserved its character and manner of life from generation to generation. The talent of the household, whatever it was, became cumulative. The social and industrial activities, dispositions, and skill of the fathers were transmitted to the sons. In this respect caste itself is not without its value in the general destinies of a people. It must needs be regretted that Egyptian life became so fixed as it was for centuries of time; but we may not neglect to note the preservation of aptitudes, the gathering up of energies, and the accumulation of skill which came of the solidarity of the family and its continuation on the same lines of organic development from age to age.

The question of the Egyptian language has not been to the present day satisfactorily solved. About it has been created a body of lore surpassing the learning and criticism devoted to any other human tongue. While the linguistic facts have been ascertained and classified, deductions therefrom have not yet reached the scientific stage. It is here that preconceptions have stood in the way of the elimination of truth from the great mass of Egyptological remains. Ethnology has approached the question with a prejudice. Linguistic theorizing has forerun the inquiry. Religious disputation has interfered to prevent freedom. Some have approached the question with the determination to fix the language of ancient Egypt somehow upon the Semitic stock, and thus establish the derivation of the race therefrom. Others, anxious to amplify, extend, and establish the biblical scheme of the primitive races, have sought to build upon the Egyptian family the certain structure of a distinct Hamitic race. Still others,

including the great Renan, have come to the inquiry with a preconception favorable to the derivation of Egyptian speech from an Indo-European source. Each and several these methods are alike unscientific and unwarranted by the facts. There is only one rational method of proceeding with such a subject, and that is to consider, first of all, the facts, and afterwards to extract their significance as it relates to the general scheme of human speech and the ethnographic diagram of the race.

The language of Old Egypt has been determined with much care in its leading characteristics. The race appears to have been of all the divisions of mankind most anxious about the perpetuation of its memory and fame with posterity. None other has taken so great pains to make and preserve an everlasting record. Modern learning has thus found a basis for an inquiry which has absorbed some of the best genius of mankind.

In the first place, we may note the several stages through which Egyptian speech has passed as determined by its written forms. The first and most celebrated of these was the hieroglyphic stage; the second was the hieratic; the third, the demotic; and the fourth, the Coptic. This course of linguistic evolution has extended over a period of hardly less than fifty centuries of time. Let us look with some particularity at the first form of the development and expression of the Egyptian tongue.

The word hieroglyphic explains itself in its etymology. It signifies sacred carving. It is applied in Egyptian learning to the pictorial representation of the language, or rather to the objects and concepts expressed by the words of the language. Its fundamental prin-

Prejudice has impeded the study of Egyptian language.

Race anxiety for fame; stages of linguistic development.

Universality of hieroglyphic writings.

ciple was idiographic description; that is, the drawing or carving of the images or outlines of the things signified—not the arbitrary delineation of a word.

There is a sense, of course, in which such symbolism or pictorial representation is not writing at all. True, it is a vehicle for the expression and communication of ideas and thoughts; but this is not done by the agency of language. Hieroglyphics are in their nature universal. They are as much so as the objects of the external world. A bird is a bird, a beast a beast, a house a house, a river a river, the sun the sun,

mere oblivion. Long before any other ancient people with whom we are acquainted had proceeded thus far in the human evolution, the Egyptians had discovered the science and practiced the art of writing.

The idiographic system proper was capable of only a single stage of development before it passed into a peculiar form of representing ideas and thoughts instead of objects. It happens in every language that certain words expressing ideal concepts, such as action, state of being, qualities, and the like, have the same sound as certain



HORNED CATTLE DRIVEN THROUGH THE WATER.—Drawn by Weidenbach.

to all nations and all men alike who dwell on the face of the earth. This can not be said, even approximately, of any language. All languages have an ethnographic basis and division; but hieroglyphic writing is of the whole human race alike.

So far as our knowledge extends the Egyptians were the first people of all the earth to invent this kind of symbol-

Priority of Egyptian symbols;
first stages of
the idiographs.

ism. To do so was to make a great stride in the forward march of primitive civilization. When men first desire to write they become conscious. This stage in their progress marks their emergence from barbaric night and

other words which are the names of visible and tangible objects. Thus, for instance, our verb *train* is pronounced like the word which expresses a series of objects connected together, as railway coaches, etc. The English *huckster* is manifestly another form of hawkster; that is, one who hawks things about or haggles in trade. The name of the hawk is thus associated with a form of peddling. The first stage of hieroglyphical development would be the use of the pictures of certain tangible objects to express intangible ideas, such as the ideas of verbs and adjectives.

The old Egyptian writing went thus far. Beginning with the idiographic

system proper, it proceeded at length to idealize to the extent of using the pictures of objects to express the words having the same sound as the names of the objects delineated. There thus arose a sort of double symbolism. It became difficult to know whether the hieroglyph expressed the one idea or the other, and the usage soon arose of designating, by certain additional strokes in

In what manner the Egyptian system was elaborated.

the words having the same sound as the names of

noted time, and the circle eternal duration. Truth was expressed by one symbol, enmity by a second, life by a third, and so on until a tolerably complete construction of the system was effected.

Representation of abstract ideas; first stage of decay.

We now come to the first stage of deterioration, disintegration, or decay, as linguists call it, of the old, and we may say perfect, hieroglyphic writings. The scribes and engravers came at length to weary of the complete and detailed delineation of objects. They began to abbreviate and to modify the pictorial

effigies into simpler and more cur-sive forms. The writing became less perpendicular and more horizontal. The images lost their definition and became arbitrary. Thus arose what is known as the hieratic writing of the Egyptians.

The hieroglyphics had come into use more than three thousand years B. C. Such writing continued to prevail for perhaps a thousand years before the

hieratic style seriously encroached upon it. At length, however, the latter method prevailed, and the old style was abandoned. This change is thought to have occurred about the time of the eleventh dynasty. Egyptologists are of the opinion that hieratic writings existed as much as twenty centuries before our era. The reader must understand that

Hieratic writing supersedes the hieroglyphics.



PUBLIC LETTER WRITER (MODERN)—TYPES.
Drawn by C. Rudolf Huber.

the picture, whether the name of a tangible object or a corresponding ideal word, having the same sound, was intended. With this stage of evolution hieroglyphic writing properly so-called may be said to have reached its natural limits.

The next stage launched boldly into idealism, and to that extent departed from true picture writing. In this form the symbols were used arbitrarily to express abstract ideas. The line now de-

the great difference between this style and the preceding hieroglyphic is that while the latter was universal, being the pictorial representation of objects which must be equally significant to all men of what race soever, the former became arbitrary, and must be learned by par-

ticular instruction as the characters agreed upon by a certain people to express its sense perceptions and its thought.

Next arose the demotic, or common character, of the later Egyptians. This style corresponded to another stage of linguistic degeneration. The hieroglyphics and hieratic writings had been used by the priests and learned classes as the vehicle of their communication and the

Rise and prevalence of the demotic system.

hieroglyphics and hieratic writings had been used by

the beginning of the seventh century B. C. writings appear in the common speech of the Egyptians. The writings of the hieroglyphs and hieratic papyri were in large measure transferred or translated into the idiom of the people. The new, popular style prevailed over the classical, and demotic speech and writings rose to be the unquestioned cult of the race.

The demotic held its own for about six centuries before our era. During this time Greek culture touched the intellectual life of the Egyptians, and the Greek vocabulary and manner of writing infected somewhat the pure demotic. This condition of affairs continued until the Egyptian race in its modified form became Coptic. Christianity was preached in Egypt, and the Copts were converted to that faith. With the new doctrine came the alphabet and literature in which it was taught. The old style of writing again gave place to another more convenient and suitable as a vehicle of literary expression. The meaning of the word Copt, now adopted by the native race instead of the more ancient term Egyptian, is doubtless a corrupt form of the same word. During the ascendancy of the Ptolemies the Christian gospels were translated into Coptic, and the language thus became associated with the new religion, rising with its fortunes and falling with its decline.

Incoming of Greek culture and the Christian religion.



CANOPUS VASE WITH HIEROGLYPHICS AND HUMAN HEAD.
Drawn by Bernhard Fiedler.

means of recording. It became fixed, and gave opportunity for the common language to depart from its standards. A vulgar tongue arose, and in course of time left the hieratic speech and language ashual. The common speech gained more and more upon the learned tongue, until the latter became virtually a dead language. The demotic then began to claim literary expression. As early as

Coptic continued to be the common language in Lower Egypt until the tenth century, when it gave way before the prevailing Arabic and receded into Upper Egypt, where it held its own for about seven hundred years. Finally, however, about two centuries ago it ceased to be spoken by the people, but

Arabic expels Coptic; the latter recedes to Upper Egypt.

was still cultivated, as it is to the present day, in the Catholic monasteries. Coptic was written in the Greek alphabet, but to this was added several additional letters from native sources until the signs were increased to the number of thirty-two. The alphabet was thus highly compound in character. In Upper Egypt, as well as in Lower, it was Arabic that prevailed over the language of Christianity.

We should here remark before passing to another view of the subject that the

Hieroglyphics metamorphosed into phonetic symbols.

characters used in the hieroglyphics at length ceased to be what they had been in the earlier ages, namely, pictures of the things represented, and became phonetic

hieroglyphic to an age when picture writing proper had long since ceased that led the earlier Egyptologists into the labyrinth of perplexity respecting the signification of the symbols. In many parts of the Egyptian inscriptions the writing, while it bears the appearance of a true idiographic system, is in fact phonetic, though the letters have the forms of hieroglyphs.

We have here, then, the elements of those vast and interesting linguistic phenomena which have furnished the subject matter of modern Egyptology. The inquiry is one of the most scholarly as well as interesting branches of human erudition. Thus far we have said nothing of the evidences found in the language about its affinity with other forms of speech. We may now look with some particularity at the character of the language itself.

The speech of the ancient Egyptians was a monosyllabic language, in the agglutinative stage of development. The first of these facts, namely, the monosyllabic character of the Egyptian tongue, would seem to ally it with the Semitic languages; but the other suggests a Turanian origin. By being agglutinative, it is meant that the Egyptian language was in a stage at which the monosyllables composing it, though attached together as if they were minute linguistic cars with couplings, retained each its own unmodified force and sense. The parts did not coalesce or tend to coalescence. This feature is Turanian in its analogies; but it is doubtless true that all languages have passed through the agglutinative stage in their primitive evolution.

The grammar of Egyptian is strongly Semitic in its features; but parts of the vocabulary and structure suggest a com-

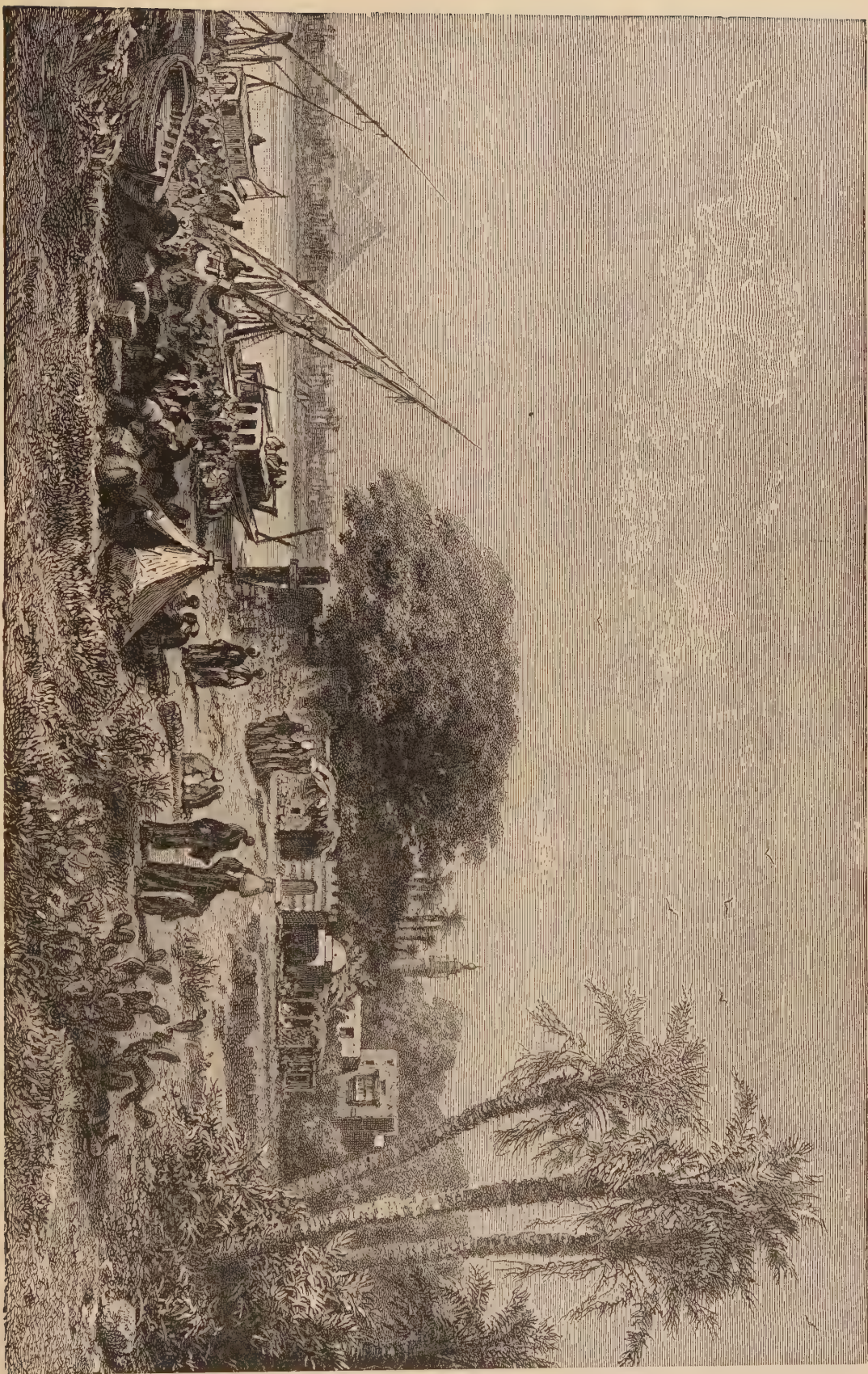


WOOD CARVING IN RELIEF (FROM SAKKARAH).

Drawn by B. Strassberger.

in their function. Instead of standing for a visible object, or even for the name of the object, the old hieroglyph was retained as a phonetic symbol expressing the first sound of a word. It was this strange metamorphosis carrying over the

Character of the language; Egyptian grammar composite.



VILLAGE OF BEDRASHEVN.—Drawn by Bernhard Fiedler.

mon derivation with the Indo-European, or Aryan, languages. The facts, therefore, are so confusing that no clear explanation of them has thus far been made—though many have been attempted. It is easy for the prejudiced inquirer, as we have shown above, to insist upon the common derivation of Egyptian and the languages of Mesopotamia, Arabia, and Eastern Africa. He may adduce facts and arguments not a few tending to establish such a conclusion. Other inquirers, such as M. Ernest Renan, may with like cogency insist upon a community of origin with the Aryan tongues. Many may prefer, as we have here done, to classify Egyptian by itself, and to give thereto the name Hamitic—at the same time freely confessing that the warrant for such classification of the language does not fully appear.

The inquiry before us is useful in many particulars. It bears especially, as we have hitherto seen, upon the antiquity of the human race. If, indeed,

the Egyptian language and the languages of Mesopotamia are derivable from a common original, then we are constrained to look upon ancient Chaldee as comparatively a modern tongue; on Assyrian as still more recent; on Hebrew as a mediæval renaissance; and on Arabic as a tongue of yesterday. Chaldee presents a form of linguistic development much more advanced and recent than is seen in Egyptian. Hence if Chaldee and Egyptian have a common original, then the former is by much the younger sister of the two. This would imply, perhaps, an origin for the Semitic race in Northeastern Africa and its going forth by prehistoric migration in an easterly direction to those localities which we have been accustomed to regard as its points of origin. Such a conclusion would confuse, if not revolutionize, our views respecting the nature of the distribution of the primitive populations of Western Asia.

Evidences in Egyptian of the antiquity of mankind.

CHAPTER CXXIII.—LITERATURE.



WE should suppose from a casual examination of the facts before us that the ancient Egyptians were one of the most literary peoples of the world. There is a sense in which such a supposition would be correct, and another sense in which it would be erroneous. There was indeed a great literary activity—a great display of letters, as though intellectual pursuits were the foremost callings of the national life. But all this rose little higher than literary mechanism. Greatness of thought there was little or none.

The Egyptian mind was not really great when we employ the standard of measurement established by the Greeks and Romans. The Egyptians were not great intellectually, even by the standard of the Hindus. They were great on a lower level. They recorded much, but it contained little of that ideal quality without which literature is worthless—being soulless. The intellectual activity of the Egyptians rose in one direction to the level of annals, but not to the level of history. They recorded the materials of a vast historical lore, the revelation of which has opened profound

Egyptian mind not great, but active.

vistas in our knowledge of the ancient world.

In the direction of religious specula-

time it was believed and repeated from book to book that the fundamental religious concept of the Egyptian race was



MODERN EGYPTIAN FACE, REPRODUCING FEATURES OF THE SPHINX.—Drawn by Gustave Richter.

tion the Egyptian mind reached the acme of its attainments. For a long

monotheism—that this belief was held by the priests and mutually taught and

perpetuated among them. At the same time—according to the mistaken opinion—the priesthood disseminated polytheistic beliefs and practices among the ignorant people who were not able to bear the sublimer doctrine of the unity of the divine nature.

Modern inquiry has not justified this view of the national faith. Egyptologists of the highest reputation have failed to discover the double teaching referred to. Nor have they clearly noted any underlying monotheistic faith supporting the well-known mythologies of the race. We must be content to regard the religious speculation of the priests as reaching no higher than a polytheistic mythology.

As to scientific development, much should be said in praise of the attainments of the Egyptians; but here, again, we are confronted with the fact that scientific knowledge is not literature. In a comparatively adequate knowledge of some departments of natural science the Egyptians were the first of ancient peoples. We have grounds for thinking them the greatest astronomers and chemists of all antiquity. As yet it is not definitely known to what extent they had investigated and determined the phenomena of the heavens. There are, however, good grounds for believing that the more recumbent and difficult parts of astronomy had been, to a certain limit, traversed by this people—this, too, at an age before the Chaldee stargazers gave themselves to the study of the skies.

The Egyptians were the first of peoples to note the difference between planets and fixed stars. They discovered the wandering character of the former,

and the invariable relations of the latter. The earth was properly relegated to the place of a planet. The limitations of planetary motion across the heavens furnished the boundaries of the zodiac. This great belt was divided into twelve signs, and each sign into thirty degrees. The north pole of the heavens was found. Star maps were constructed. The character of the lunar motions and phenomena was carefully determined. The relations of sun-motion and moon-motion also were found out and made the basis of accurate time measurement.

Sweeping on into more difficult inquiry, the Egyptian astronomer traced the equator and the ecliptic on the skies as two great celestial hoops crossing each other at a definite angle in the eastern and western concave of the heavens. The equinoxes were thus established on scientific principles. In a still profounder depth of the inquiry, the slow-sliding motion of the one celestial hoop on the other was ascertained, thus revealing the precession of the equinoxes in space, with the consequent swing of the entire heavens around the visible horizon. The equinoctial period was quite certainly known to the scholars of Memphis and Cairo at a date in the world's history when all Europe and the greater part of Asia were still regarding the heavens as a cerulean curtain hung up like a barbaric tent over the flat area of the earth.

It were vain to enter the realm of conjecture with suppositions relative to the attainments of the Egyptians in other branches of natural science. There are grounds for believing them to have been the founders of that chemistry which has at length, after so many centuries,

Prevalent opinion about monotheistic beliefs and teachings.

—the priesthood disseminated polytheistic beliefs and practices among the

Excellence and special features of Egyptian astronomy.

Egyptian religion really polytheism.

gists of the highest reputation have failed to discover the double teaching

Superior scientific development of the Egyptians.

ments of the Egyptians; but here, again, we are confronted with the fact

Knowledge of chemistry; strife of science with the theocracy.

laid bare the molecular secrets of nature. We may suppose that the laws of matter in mass were also investigated and the principia of physics ascertained.

There is, in Egyptian learning, a glimpse here and there of the contest which has gone on in all ages of the world between free inquiry into the laws of the natural world and that theocratic spirit which assumes in every age the prerogative of determining the limitations of knowledge. In Egypt the learned classes were the priests. There, as elsewhere, the priests were in the earlier ages investigators of natural phenomena. The Egyptian religious system was, at the first, an inquiry into the laws of the visible universe; but the theocracy at length, having systematized existing knowledge into a certain lore, would have that lore made into an unchangeable body of learning having the force of ultimate truth and the character of fixedness.

As soon as this disposition appeared there was the usual break between natural philosophy and religion. The former was henceforth hampered by the latter. The investigation of nature must thereafter be conducted under the dictation of a priesthood. The extension of the area of knowledge was at an end, and religion itself began to be dwarfed into superstitions and mythologies under the influence of the same spirit which had chilled scientific investigation into a barren delivery.

The most striking peculiarity of the literature of Egypt is what may be called its horizontal character. It does not appear, as we find it, to have been, as it certainly must have been, the product of evolutionary processes, but rather to have been the unvarying level work of a

changeless age by a changeless people in a changeless country. Egyptologists have not been able to note the usual stages of literary evolution in the case of the Egyptian people. Little development of style may be noted in the transition from one age to another. Even when the great breaks occurred in the methods of recording thought, no corresponding change may be noted in the literature itself.

Passing from one kind of literary work to another, the prevalent manner is retained. Whether the work be history, fiction, homily, ritual, or poem, the method of treatment is uniform and level throughout. There seems to have been no historical evolution in the thought and expression of the people. As a matter of fact, the evolution of Egyptian letters lies below the dawn of what we are able to discover. The process of development went on until a certain method of bald, flat literary expression was attained, and this became henceforth as conventional as the race itself—as level as the valley which that race inhabited.

The most important part of Egyptian letters is history. This was cultivated from the earliest ages. We are unable to discover a time in the development of the early dynasties when historical writings seem not to have been produced. It was the passion to engrave current annals on stone. In all parts of the country the practice prevailed. Everywhere, on obelisk, façade of temple, and chamber of tomb, the surface of the granite was covered with historical records. There was a disposition among builders and scribes to leave as few parts as possible of suitable surface unoccupied with such writings. We have already in another place referred to the preva

Natural philosophy hampered by dogmatism of the priests.

Race passion for the production of historical records.

Horizontal character of Egyptian literature.

lence of hieroglyphics, and at a later period the hieratic writings.¹ In course

the learned as the material on which to record their literary products.

Of all this much has been preserved. In the fate of things the Greeks were more fortunate than the Egyptians in the parchment multiplication of their lit-

Relative preservation of parchments and sculptures.

erary works and the transmission of the same to posterity; but their abundance could hardly be said to surpass that of Egypt, and in the matter of inscriptions on imperishable materials, the Hellenes fell far below their predecessors of the valley of the Nile. We must remember also that the literature of the Egyptians, notwithstanding the pains taken by them to preserve their records, must in large part have perished. Reflect for a moment upon the remoteness of the age which we are here considering. Note the wars which fell upon Egypt through many centuries of time, and the historical cataclysms to which the country was subjected. Mark the ravages and burnings which were sometimes purposely directed against the records of this people. Time, war, flood, and fire dealt upon the recorded history and literature of the Egyptian race as though it were a thing hateful to the sense of man and nature! And yet note well the surviving wreck of what must have been the prodigious literary activity of the Egyptians. Within the present age the tombs of the Pharaohs have given up their treasures to the extent of working almost a revolution in ancient history. How much remains still undiscovered and untranslated no man may know. Of books proper not much has been preserved from the earlier ages; but the stony leaves of the inscriptions still unfold, as they have done, on the wondering gaze of men for more than two thousand years.

After history, perhaps the religious



PAPYRUS THICKET.
Drawn by B. Strassberger.

of time the papyrus roll was taken by

¹ See Ridpath's *Universal History*, Book First, pp. 98-10.

books of the Egyptians are most important; that is, most important from a literary point of view. They are also most abundant.

Importance and abundance of religious books.

We are able to discover with tolerable certainty the theological system developed by the priesthood. The famous *Book of the Dead* has been preserved. It is in the hieratic writing. The oldest copy in existence was discovered in the sarcophagus of a queen belonging to the eleventh dynasty. The date of the work is controverted, like all the other dates of early Egyptian annals. Some Egyptologists have placed the production of the oldest copy of the *Book of the Dead* as early as the year 3000 B. C.

What adds to our astonishment is that the work was in its language and method already obsolescent at the time of its deposition in the tomb. The sense of many parts of the work and the forms of speech in which the same was expressed belong to an archaic epoch, in so much that the work was in the hands of the priests of the eleventh dynasty much as a Latin missal is to-day in the hands of an English or American bishop. The ritual contains on the margin many notes and glosses sometimes extending to the revision and explication of whole chapters.

This *Book of the Dead*, so greatly prized by Egyptologists, since it contains the funeral ritual which was observed in the epoch of the Pharaohs, has been found in many forms belonging to many periods of Egyptian history. It exists in hieratic copies, in demotic copies on papyrus, and in Coptic. The latest known copy belongs to the second century of our era. The work consists of a hundred and sixty-six chapters. The fundamental idea is to give an account

of the experiences and adventures of the soul after death. It is a sort of post-mortem itinerary, descriptive of the vicissitudes and trials of the immortal ghost which once was man.

Great were the trials of the disembodied spirit in its journey through the shadows and terrors of the nether world. Here came in the tremendous motive

Trials of the disembodied spirits; the judgment.

of theological orthodoxy on the part of the dead. The names and titles of the almost numberless gods of the Egyptian pantheon must have been committed to memory by the soul in earth-life; for the recitation of these names and titles were the passports through the shadows of the underland. That spirit who could not repeat the list of the gods and tell their offices in the eternal world might not reach the judgment hall of Osiris. But if the dead could repeat the census of the immortals without error he might enter before Osiris and be judged for immortality. There sat a court of forty-two judges, expert in the forty-two deadly sins enumerated in the religious books. The deeds of the earth-life were the criterion of justification or of condemnation.

Thus may be seen the importance which the Egyptian would attribute to the possession of a copy of the *Book of the Dead* and to a knowledge of its contents.

"Book of the Dead" necessary for the ordeal.

There were scribes and publishers who prepared and sold the book in many styles suited to the wealth and rank of the purchaser. The book so possessed was regarded as the most important of the Egyptian household library. It was preserved with care during the life of the purchaser, and when he died was deposited with his mummy in the burial case.

If no copy of the work was possessed



THE LAST HONORS.—After the painting by Alma Tadema.

by the family when a death occurred, then one was immediately purchased, inscribed with the name of the deceased, and deposited in his mummy case. Thus might the Osirian judges be cajoled into the belief that the spirit of the dead, coming thus to judgment as one of the faithful, with the book of the orthodox in his hand, had been a devout and religious man on earth! The papyrus roll, though sealed up and never opened by the deceased, and bearing his name in *new ink*, was to be accepted as an evidence of the orthodox discipline of his life! The scheme was strongly analogous in such cases with that death-bed repentance to which modern theology assigns the whole theological and religious value of a lifetime.

From this custom among the Egyptians modern research has been able to recover hundreds of specimens of papyrus rolls containing the *Book of the Dead*. Besides this work, there was another of an analogous character called the *Book of the Lower World*. From these, together with other writings of the kind, both the theological notions and the priestly practices and ritual of the Egyptian

hierarchy have been determined. One class of writings describes the metamorphoses of the gods. In these the vagaries and mysticism of the priestly imagination are exhibited at their wildest flight.

Passing into the domain of ethics, the writings of the Egyptians had a higher value. Their moral treatises were sometimes presented in the form of discourses, lectures, or essays, and again as chapters of proverbs. Sometimes the treatise took the form of a letter, as though addressed from friend to friend or from teacher to pupil. But the tone and manner of the thing indicate plainly that the epistolary form was adopted as a literary expedient—that the work in question was not actually a private letter, but a public treatise.

Of such kind is one of the oldest Egyptian rolls which have been discovered. It is an ethical work assigned to Ptah Hotep. It is in hieratic character and done in the manner of the scribes of the eleventh dynasty. In Leyden there is a collection of papyri containing a large part of the Egyptian proverbial philosophy. In Paris there is a demotic roll of like character but of later date, belonging perhaps to the second or third century of our era. The marvel of the thing is that the spirit and literary manner of these documents, separated possibly in their composition by the space of nearly three thousand years, are virtually the same. Each uses the parable. Each explains abstract truth by stories and allegories of common life. In the epistolary treatises of whatever date the same identical literary method is employed.

In their works of fiction and their poems the ancient Egyptians revealed a modicum of imagination and fancy



SEPULCHRAL FIGURE—IMAGE
OF SHEUTI.

Drawn by B. Strassberger.

Reasons for the many transcripts of the work.

recover hundreds of specimens of papyrus rolls containing the *Book of the*

Their wit seems to have taken the form of quaint conceits. We may note in

Egyptian wit and fancy; state of medical science.

this class of literary production something of the same qualities which are observable in the poetical and fictional efforts of the Chinese and Japanese.

We should not pass from this branch of the subject without noting some of the technical and professional literature

statement that some of the earliest Pharaohs were experts in anatomy. The Berlin papyrus presents an anatomy of the human body. This seems to be done not so much for the purpose of teaching the character and anatomical functions of the bodily organs, as to show their relation to medical treatment in disease. The therapeutics of the treatise occupies the larger part. The formulæ



MUSICIANS OF ANCIENT EGYPT.—Drawn by August Ramsthal.

of this people. Dr. Brugsch has done much for modern times in his work on the *Medical Art of the Ancient Egyptians*. His inquiries are based upon the examination of papyri containing the medical lore and formulæ of the doctors of Old Egypt. The best of all such treatises is the Berlin papyrus, which is of a very ancient date—thought by some indeed to belong to the second dynasty!

To Manetho we are indebted for the

for prescriptions are given somewhat after the modern manner; but the agents of cure differ much from the drugs that are employed in modern times. The materials of the Egyptian materia medica were the milk of different animals, salt, vinegar, honey, lard, ammonia, for internal administration, and draughts and raw flesh for external treatment. It is noticeable that the injection as a method of cure was known and practiced.

The promising part of this medical lore was that which excluded magic and thus brought the system to the basis of science. This may be said, however, only of the older papyri. In later times Egyptian practice, in common with that of the Greeks and nearly all other ancient nations, included the use of charms, superstitions, magical tricks, incantations, prayers. With regret we are obliged to take note of the fact that the sickness of the mind, rather than of the body, was a part of the common malady. Love, then as ever, was regarded as liable to diseased conditions. Love-powders were administered to heal the deranged affections of lovers and sweet-hearts, of husbands and wives.

Of Egyptian romances we possess several specimens. One of these, known as the *Tale of the Two Brothers*, is preserved in a papyrus belonging to the British Museum. The other, called the *Romance of Setna*, was found in the tomb of a Coptic monk by Dr. Brugsch, who has translated the story and published it in the *Archæological Review* for 1867. Fortunately, the two works exhibit two different views of life, the one realistic and low; the other, romantic. The inquirer might well believe himself in possession of two modern fictions of different types, the first devoted to the rough humor and coarse virtues of the underlife, and the other to the idealistic and sentimental state of existence. Here, as everywhere, the extremes of virtue and vice are exhibited. The women of the one are animals under the dominion of passion; of the other, princesses under the dominion of ethereal sentiments.

Among the Egyptians letter writing was practiced as an every-day art. Here we are on the level with the common life,

and are able to note its undisguised moods and tenses. About eighty letters have been recovered from the literary ruins of ancient Egypt. In thirteen instances the names of the writers are preserved. It could not be expected that unprofessional letters in any age or country would rise to the level of literature.

Such expectation in the case of the Egyptians would be disappointed by the fact. Fifty-eight Egyptian epistles of

Magic and incantations obscure the healing art.

Epistolary correspondence and what it reveals.



BRONZE IMAGE OF SCRIBE.

Drawn by B. Strassberger, from the original in the Louvre.

common life are preserved in the British Museum. These seem to constitute a collection of correspondence made by three scribes belonging perhaps to the sixteenth century B. C. The subject-matter of the letters is as varied and commonplace as the affairs of every-day human existence. Not indeed from the subjects discussed, but from the nature of the writing and the general significance of the specimens, do these letters carry their value to the scholars and antiquarians of our age.

Still another class of these writings were the fables. The Egyptians were sufficiently humorous and satirical to adapt the manners of mankind to the lower animals. These were made to converse after the manner of Æsop's invention, and to strike off the follies of humanity. The fabulists appear to have enjoyed immunity. They leveled their wit against all classes of persons, including the king. This is the more remarkable when we remember that the king was held to be sacred in both his office and his person; but the Pharaohs were not spared. They, and the nobles of the court and the priests, were satirized and caricatured in a manner to do honor to the sarcasm and humor of the Greeks. The skill of the Egyptians in making pictures sharpened the weapon, and the fabulist cut right and left among his victims.

Among the writings recovered from the monuments of ancient Egypt are large numbers of judicial papers covering the practice and processes of law. While these can hardly be regarded as literature, they are of great historical value. Some of these papers contain the pleas of lawyers; others, the judgments of courts, including decrees for the settlement of estates and treaties with foreign countries.

The reader may well inquire for the higher forms of literary endeavor. In a few instances epic poetry was attempted. One such, belonging to the epoch of Ramses the Great, has been recovered. It is called the *Epic of Pentaur*, and has for its subject-matter the victories and conquests of Ramses in his wars with the Canaanites. This poem was probably regarded by the Egyptians as their *Iliad*. The epoch of

Ramses was the heroic period of Egyptian history. In some parts the story is told with considerable vigor. Incidents are graphically and dramatically related. Ramses himself is the hero, not unworthy to rank as such even when compared with the heroes of the Greeks.

The work in question is called the *Epic of Pentaur* from the name of the scribe who composed it, in the seventh year of Ramses II. So it is stated at the bottom of the papyrus preserved in the British Museum. The general tenor of the poem is a song of war. The Pharaoh is in battle with the Cheta (Hittites). Their king, with his bowmen and chariots of war, had made an ambush northwest of Kadesh. The Pharaoh in his chariot bears down into the midst of the enemy, where he was surrounded by two thousand five hundred of their chariots bearing each three men of war. Then the great Ramses cried out:

"My archers and my chariots have abandoned me; none of them is here to fight beside me. What is the will of my father Ammon? Is he a father who denies his son? Or have I followed my own thoughts? Did I not set forth at thy command; has not my mouth led my armies, and thy counsel guided them? Have I not celebrated many brilliant festivals, and filled thy house with booty? Thirty thousand bulls I have sacrificed with odorous herbs and perfumes of all kinds. I have built thee temples of stone; I bring obelisks from Elephantine, and cause the everlasting stones to be carried down. For thee, the great ships swim upon the sea to bring thee the tribute of the nations. Has the like been done before? Ruin on him who opposes thee; salvation to him who comprehends thee, Ammon.

Fables and fabulists of the Egyptians.

Legal and judicial papers; "Epic of Pentaur."

Song of Ramses in battle with the Hittites.

On thee I call. I am alone before thee in the midst of unknown nations. My bowmen and chariots left me when I called; no one heard me when I cried for help. But I choose Ammon before thousands of bowmen and millions of

hand is with thee." . . . "Courage! Stablish thine heart, my charioteer. Like the divine hawk, I will swoop into their midst; they shall be overthrown and hewn down into the dust. Ammon

The god Ammon
Ra rescues the
Pharaoh from
his foes.

were no god if he glorified not my face before the countless hosts." The king pressed into the midst of the miserable Cheta; six times he pressed into their midst. "My bowmen and charioteers came at the hour of evening from their camp; they found the whole region covered with dead bathed in their blood. His holiness answered his army and the captains who had not fought. Ye did not well to leave me alone in the midst of the enemies. I have fought, I have beaten back thousands of enemies, and I was alone. The horses which drew me were 'Might-in-Thebes' and 'Rest-in-the-upper-land.' As soon as I am within my royal gates, I command that they have corn every day before the god Ra." When the earth again became light, he began the conflict again; he dashed into the battle like a bull, which hurls himself upon geese, and with him the mighty lion beside his horses. Rage inflamed all his limbs. They were hewn in pieces before his mares. The chief of the miserable Cheta sent to call upon the great name of his majesty. "Thou art the sun, the god of both worlds; thou art Sutech the great

Apostrophe of
the Hittite king
to Ramses the
victor.

conqueror, the son of heaven. Baäl is in all thy limbs. Terror is upon the land of Cheta; thou hast possessed thyself of their inwards forever." The slave said, as he spoke to Pharaoh: "Since Ammon has granted to thee that Egypt and the nation of the Cheta shall be slaves at thy feet, and Ra has granted thee the dominion over them, thou canst slay thy slaves; they are in



SACRIFICIAL VESSEL OF BRONZE—THOTH AND SAFEKH
WRITING THE NAME OF RAMSES.
Drawn by Adolph Gnauth.

chariots. The devices of men are nothing; Ammon will deliver from them."

These words echoed in Hermonthis. Ra comes to him who calls upon him. "He reaches to thee his hand. He flies to thee, Ramses Miamun. I am with thee: I am thy father, the sun, and my

thy power; we lie bowed to the earth, ready to obey thy command. O brave king, delight of the warriors, grant us the breath of our lives!" The king summoned his generals in order to hear the message and write an answer, and toward midday he took ship. He returned in peace with his army to Egypt. The whole earth has subjected itself to his name, and the princes, lying on the ground, worship his countenance.

Strangely enough, a corresponding personal epic, called the *Story of Mohar*,

Question of the
verity of the
"Story of Mo-
har."

has been recovered, and this is, as it were, the *Odyssey* of the Egyptian race. A certain Prince Mohar goes abroad, as if to seek the world and explore it. He has adventures, and sees strange things in foreign lands. Who he was the critics have not determined. Some think a prince of the royal family. Some have contended that Mohar was Moses or Joshua; others, that he was a fictitious character. Dr. Brugsch holds the view that both the prince and his journey were unreal—merely imagined as a literary expedient for furnishing an account of the life and manners of foreign peoples.

Doubtless the recovered writings of the Egyptians are but a small fraction of those which have been swallowed up in the abyss of time. From one point of view it seems regrettable that the liter-

ary product of any people in any age of the world should perish; but from another, it would seem not only tolerable, but desirable, that such intellectual débris from the early and merely tentative periods of human life should pass away. It could hardly be expected that the modern world would be greatly improved or enlightened by the writings of the ancient people under consideration. It is not the subject-matter of such writings—not the things of which they treat—but their significance rather as a part of the intellectual expression of the whole human race that gives to them their value.

In particular it is the historical significance and sidelight of such works that awaken the keenest interest of our times in them. Here we have the records of a people who once lived and flourished. It is indisputable that the Egyptians foreran all other nations with whom we are acquainted in the production and development of a civilized life. The way in which they did it, the general features of the civilization which they produced, the details of the manners and products of this most antique of the enlightened peoples of the earth, must continue to have, as it has had for many ages, the highest interest for modern scholars and antiquarians.

Loss of Egyptian literature not greatly regrettable.

Elements of value in the writings of the ancient Egyptians.

